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ॐ

॥ ब्रह्मैव सत्यम् ॥

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासंप्रदायकर्तृभ्यो
वंश ऋषिभ्यो नमो गुरुभ्यः ॥

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नित्यानित्यविवेकदाननिपुणां स्तुत्यां मुकुन्दादिभिः
यत्याकारशशाङ्कमौलिविनुतां सत्यापितस्वाश्रवाम् ।
नत्या केवलमेव तुष्टहृदयां त्यक्त्वान्यदेवानहं
भक्त्या मे हृदयाम्बुजेऽनवरतं वन्दे सदा शारदाम् ॥ ५ ॥

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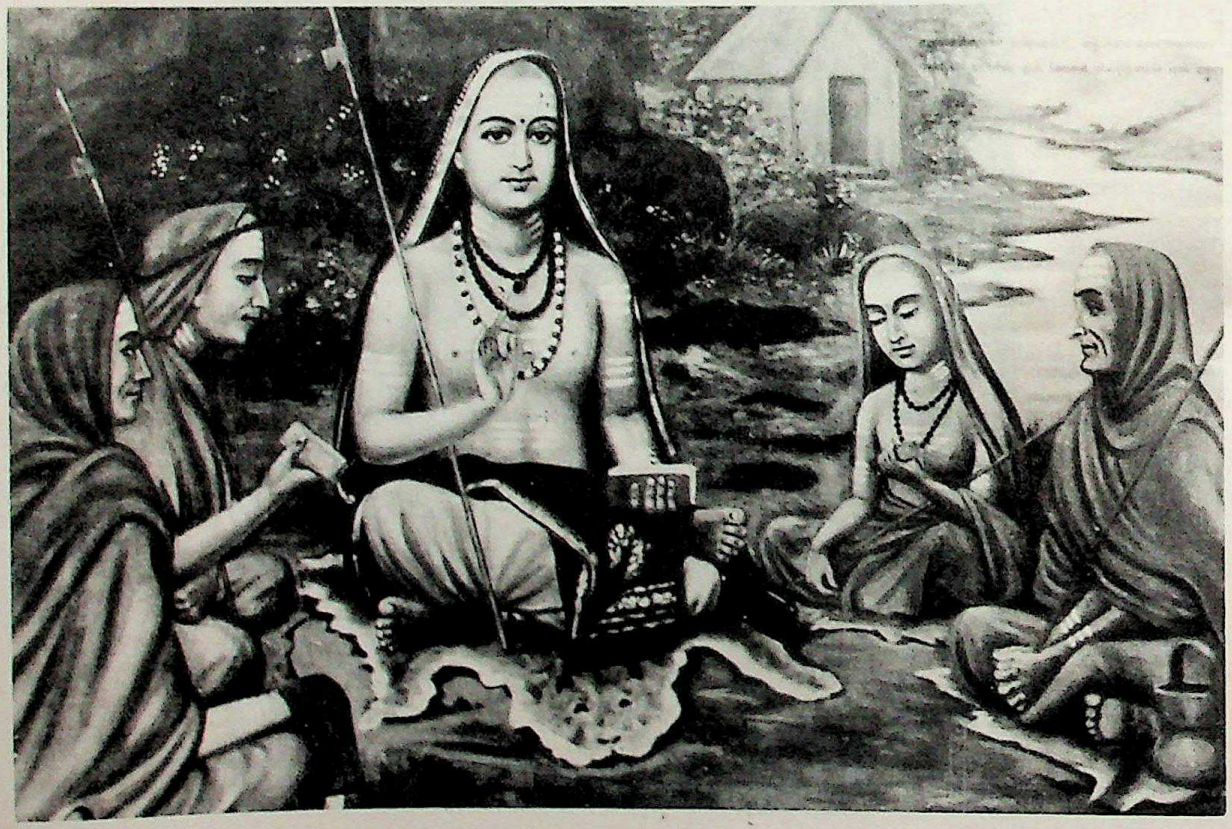

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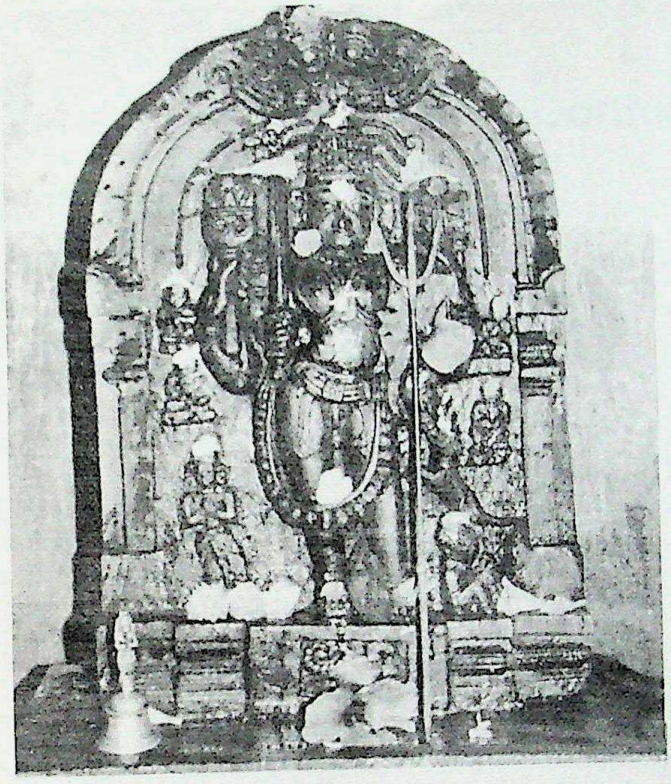
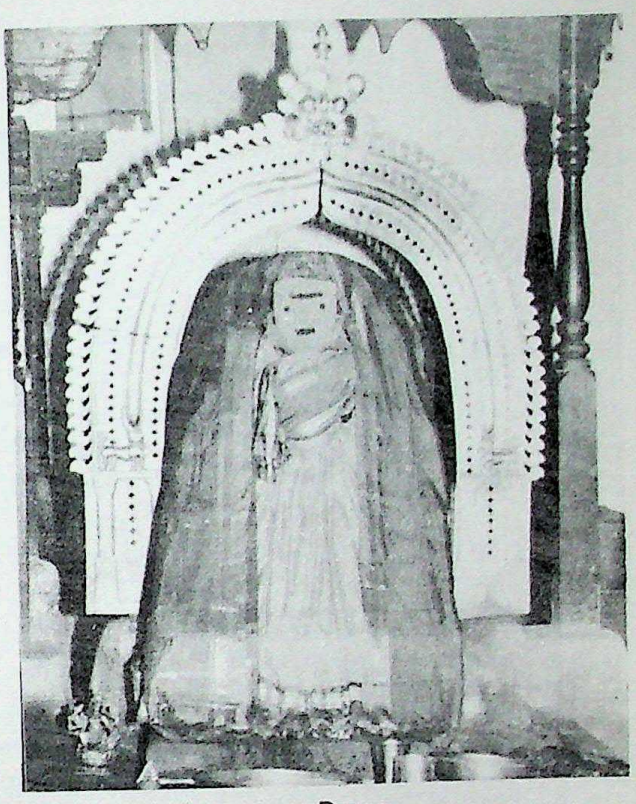
Guardian Deities of Sringeri



Kala Bhairava



Durga

Kalika

Adi Shankara consecrated as the guardian deities Kala Bhairav in the **East,** Durga in the **South,** Hanuman in the **West** and Kalika in the **North**

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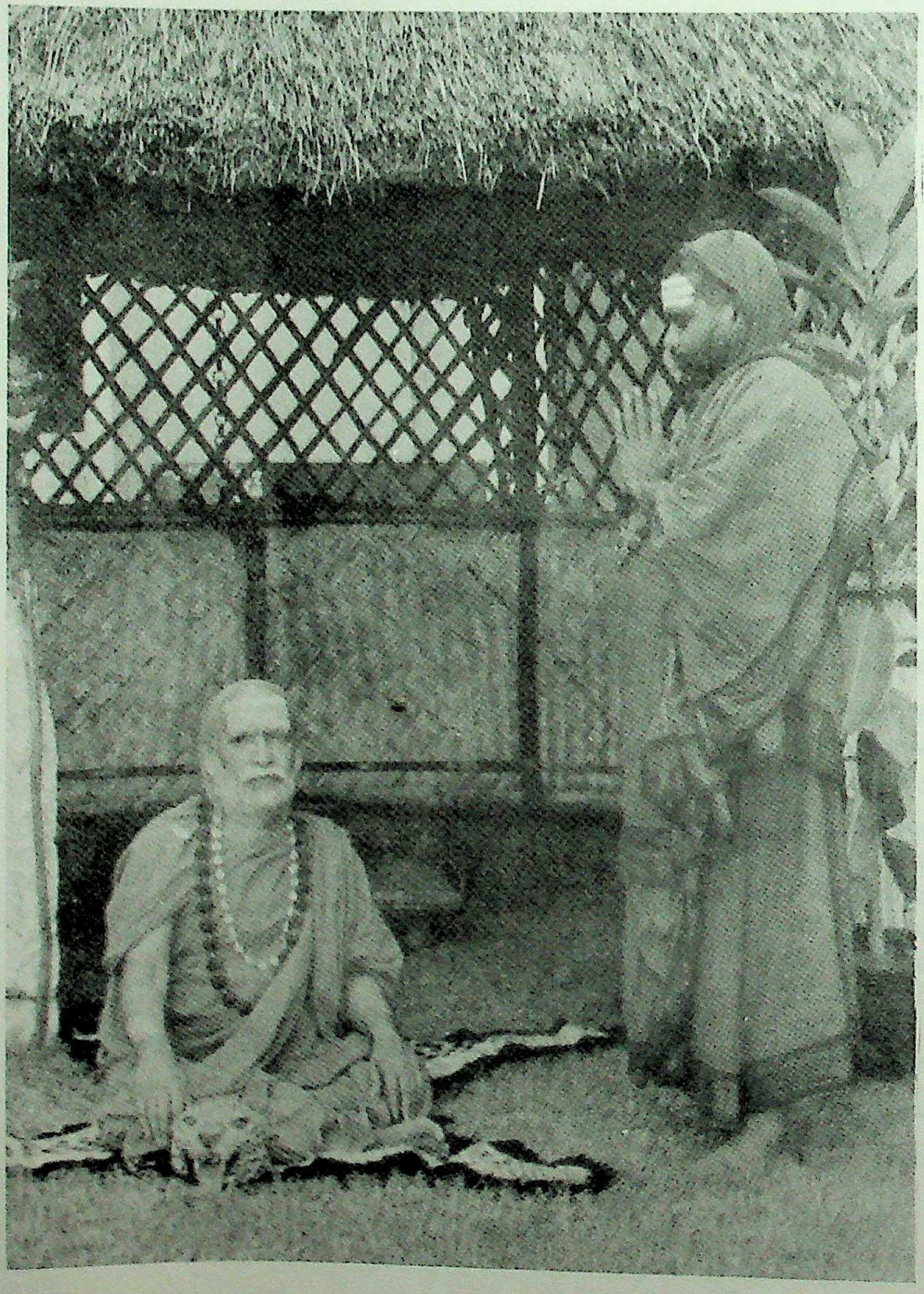
।। श्री गुरुभ्यो नमः ।।



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Foreward

Justice E.S. Venkataramiah
Judge, Supreme Court of India

Adi Shankaracharya is not a mythical figure. History has recorded his life and works. Pandit Jawaharial Nehru in "The Discovery of India" writes:

> "In the eigth century Shankaracharya, one of the greatest of India's philosophers, started religious orders or maths for Hindu sanyasins or monks.....
>
> He established four great maths or monasteries, locating them far from each other, almost at the four corners of India. One of these was in the South at Sringeri in Mysore another at Puri on the East coast, the third at Dvarka in Kathiawad on the West coast and the fourth at Badrinath in the heart of the Himalayas. At the age of thirty-two this Brahmin from the tropical south died at Kedarnath in the upper snow covered reaches of the Himalayas.....
>
> By locating his four great monasteries in the north, south, east and west, he evidently wanted to encourage the conception of a culturally united India. These four places had been previously places of pilgrimage from all parts of the country, and now became more so."

In his introduction to "The Brahma Sutra" Dr. S. Radhakrishnan writes:

A. Samkara

"**SAMKARA.** About A.D. 780 Gaudapada wrote a commentary on the Mandukya U. (Panishad) called the Mandukya Karika. His disciple Govinda was the teacher of S (amkara) (A.D. 788-820). S (amkara) is said to be the incarnation of Siva on earth S (amkara) was a naisthika-brahma-carin and his life was spent in exposition, discussion and organisation. Four of the mutts he established are well known, Dvaraka in the West, Puri in the East, Badri in the North and Sringeri in the South."

Dr. S. Radhakrishnan very aptly voices the opinion of a large section of the Indian people when he pays the following tribute to the great philosopher:

> "Supreme as a philosopher and a dialectician, great as a man of calm judgement and wide toleration, Samkara taught us to love truth, respect reason and realise the purpose of life. Twelve centuries have passed, and yet his influence is visible. He destroyed many an old dogma, not by violently attacking it, but by quietly suggesting something more reasonable, which was at the same time more spiritual too. He put into general circulation a vast body of spiritual knowledge and formative ideas which, though contained in the Upanisads, were forgotten by the people, and thus recreated for us the distant past. He was not a dreaming idealist, but a practical visionary, a philosopher, and at the same time a man of action, what we may call a social idealist on a grand scale. Even those who do not agree with his general attitude to life will not be reluctant to allow him a place among the immortals." (S. Radhakrishnan: Indian Philosophy, Vol. II, p. 658)

In the fourth volume of 'the Cultural Heritage of India' (1956) published by the Ramakrishna Mission Institute of Culture it is observed thus:

> "At Sringeri, one of the four oldest seats of the monastic order founded by Sankara, the presiding diety Sarada, who is enthroned on a 'Sricakra symbolizes the highest knowledge 'the knowledge of the self' (P. 256)
>
> .....
>
> A great service towards uniting all the Hindus by a common religious and cultural consciousness was done by 'Sankaracharya' when he established the four sacred monasteries in the four extreme cardinal points of India, viz. at Badrinarayana in the north, Sringeri in the South, Puri in the East and Dvaraka in the West. (p.500)

Swami Vivekananda pays a handsome tribute to Adi Shankaracharya thus :

> "Shankaracharya had got the rhythm of the Vedas, the national cadence. Indeed I always imagine that he had some vision when he was young, and recovered the ancient music that way. Anyway, his whole life's work is nothing but that, the throbbing of the beauty of Vedas and Upanishads.
>
> The great teacher of the Vedanta Philosophy was Sankaracharya. By solid reasoning he extracted

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from the Vedas the truths of Vedanta and on them built up the wonderful systems of Jnana that is taught in his commentaries. He unified all the conflicting descriptions of Brahman and showed that there is only one Infinite Reality."

Twelve hundred years ago, when philosophical pursuits and the spiritual heritage of this country faced rough weather, in the context of competing enunciations and interpretations propounded by adherents to an irrconcilable plurality of systems, there appeared in the academic halls of the impregnable intellectual citadels of Benares, a charming young person still in his teens, offering for acceptation a system of philosophy, which, he claimed as authoritative and therefore unexceptionable. And that was the great Shankara, Bhagwatpadacharya.

Shankara, as he is affectionately called by the greatest thinkers of the world, was born in the year 788 A.D. in Kaladi in the State of Kerala as it is now called and became a Sanyasi at the astonishingly young age of 8. He soon mastered the Vedas and the Vedangas.

Soon thereafter, he proceeded to the banks of Narmada to become the disciple of Sri Govinda Bhagwatpadacharya whose Guru was the famous Gowda Pada, the author of the renowned Karika on Mandookya Upanishad.

Sri Shankaracharya who completed his education in his 16th year, at the feet of Govinda Bhagwatpada, was deputed by him to Benares for propogation and recognition. The scholars of Benares who were enchanted by the clear and irrefragable explication which Shankara placed before them, were charmed into submission, preceded of course by the usual and inevitable argumentation and debate from which Shankara consistently emerged as the victor and covered himself with glory and surrounded himself with a multitude of devoted disciplies, the most outstanding amongst whom was Sri Suraswaracharya.

It was then that Shankara produced his magnificient commentaries on the Gita, the Upanishads and the Brahma Sutras of Badarayana.

Then commenced Shankara's peregrinations, the measure of which should amaze anyone, when it is remembered that his short span of life did not exceed 32 years. It was at an early stage of this sojourn that he met in Mahismati in the North the great Mandana Mishra, the stoutest exponent of Poorva Mimamsa, the validity of which Shankara assailed, as he did the other systems including Nyaya and Sankhya. The disputation occupied 18 days and, Mandana Mishra's consort Ubhaya Bharati, renowned for her tremendous erudition, was by consent, designated Judge. Her verdict, which was adverse to her husband, made him don the holy robes of a Sanyasi, to become one of the four principal disciples of Shankara and the first to adorn the throne of Transcendental Wisdom in the exalted Sringeri-Sharadha Peetha founded by Sri Shankaracharya in the South and three others in the other parts of the country, for the dissemination of Advaita and the propagation of Dharma. His pontifical appellation was Sureswaracharya.

In the Pitha in Sringeri, Sri Sankara installed Sarada, who is of the form of Brahma Vidya, over a Sri Chakra engraved on a rock on the left bank of the Tunga. He also gave to Sri Suresvaracharya, who was placed in charge of the Pitha, a sphatika or crystal linga of Chandramaulisvara, and a murti (idol) of Ganapati carved out of a small block of crystal with a patch of ruby in the middle (Ratnagarbha). For well over one thousand two hundred years the Chandramaulisvara linga and the Ratnagarbha Ganapathi are being worshipped without any interruption or break for even a single day by the successive Acharyas who adorned the Sringeri Pitha.

Adi Shankara's message is relevant not merely to our country but to the whole world which today is facing a crisis of faith. The whole world, in fact, is passing through a crucible of doubt. Practically every where there is conflict between faith and doubt, between the conviction on the one side and lack of conviction on the other. Man's faith is being tested for the first time in such a rigorous manner and if we are to get over the present crisis and lift the world to a better sphere, it is essential for us to adopt religion as a human transformation resulting in social transformation.

Adi Shankara was the greatest teacher of Vedanta Philosophy. He extracted from the vedas the immortal truths of vedanta. He unified all the conflicting descriptions of Brahman and showed that there is only one Infinite Reality. Herein lies the relevance of Adishankara not only to present modern times and but for all times to come.

The last 20 years of the 14th century were turbulent times especially the political condition of the Deccan and South India as a whole. It was at this crucial time that Harihara and Bukka approached the great sage Shri Vidyaranya near the temple of Virupaksha. The sage took them under his spiritual protection, and the next encounter gave them victory. Directed by the great Vidyaranya they built a city on a site near the Thungabhadra which they named Vidyanagar after the sage. With passage of time it became very popular as Vijayanagar. The city of Vijayanagar grew into a magnificient city. The emperor placed at his Master's feet all his empire's insignia and henceforth the Sringeri Jagadgurus came to be addressed as "Karnataka Simhasana Sthapakacharya". During the pontificate of Shri Vidyaranya the conversion of Sringeri, hitherto a cluster of hermitages into a imperium et impera came into being. To the Vyakhyana Simhasana in the Sarada Pitha was subsequenty added secular authority over the newly created Samsthanam.

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Extensive vijaya yatras were taken up during the time of great sage Sri Narasimbhabharathi – VII (1817-1879). Apart from the high reverence with which the then Maharaja of Mysore Krishnaraja Wadeyar-III held the great sage, the royal household of Hyderabad State, Baroda, Gwalior etc., came in intimate contact with Sringeri. The sage Narasimha Bharathi was popularly known as Ugra Narasimha for the severity of his tapas. The great sage accepted as his Shishya Sri Sachidananda Siva Abhinava Nrisimha Bharati (1879-1912). He was an authority on Manthra Shastra and Nadi Shastra and was thoroughly at home in tarka and vedanta. He was a great poet. His works have been published in a book form called Bhaktisudha Tarangini. It was His Holiness who discovered the birth place of Adi Shankara at Kaladi (Kalati). The then Diwan Sheshadri Ayyar, the pious and noble minded Maharaja Rama-varma of Travancore and his Diwan V.P. Madhava Rao extended all help and support to the Acharya for developing the site so that proper shrines could be built. It was during this period that the beautiful Shankar Mutt building at Bangalore was constructed and an institution for higher Sanskrit learning was established. The idol of Goddess Bhuvaneswari was installed in the Shankar Mutt at Bangalore and among the galaxy of personalities who attended the function, the then Diwan Sir Mirza Ismail was in attendance on the express command of His Highness the Maharaja of Mysore.

The last 108 years have been a golden period in the history of Sringeri. There has been alround development in the field of art, culture, medicine apart from traditional learning.

The life and times of Sri Chandrashekara Bharati (1912-1954) are very recent and within the knowledge of many. He had attained jeevan mukti long before he gave up his physical body.

The present Shankaracharya of Sringeri Sri Abhinav Vidyatheertha and his successor-designate Sri Bharati Theertha are carrying on the glorious traditions of Sringeri. Their Holinesses have endeared themselves to their devotees and are known for their tapas, learning and compassion to all who approach them.

I am glad to note that the book entitled 'Sringeri' containing a detailed account of the history of Sringeri from the time of Sureswaracharya to the present time is being brought out. I am sure it will provide a source of inspiration to all well meaning people not only of our country but all over the world. I am happy to associate myself in this noble task.

(E.S. Venkataramiah)

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श्रीः

श्री गुरुभ्यो नमः

ॐ श्री शरदाचन्द्रमौळीश्वराभ्यां नमः

श्रीमत्परमहंसपरिव्राजकाचार्यवर्य पदवाक्यप्रमाणपारावारपारीण यमनियमासन प्रणायामप्रत्याहारधारणाध्यानसमाध्यष्टाङ्ग योगानुष्ठानानिष्ठ तपश्चक्रवर्त्यनाद्यविच्छिन्न श्रीशङ्कराचार्यगुरुपरंपराप्राप्त षड्दर्शन स्थापनाचार्य व्याख्यानसिंहासनाधीश्वर सकलनिगमागमसारहृदय सांख्यत्रय प्रतिपादक वैदिकमार्गप्रवर्तक सर्वतन्त्रस्वतन्त्रादि-राजधानी विद्यानगरमहाराजधानी कर्णाटकसिंहासन प्रतिष्ठपानाचार्य श्रीमद्राजाधिराजगुरुभूमण्डलाचार्यऋष्यशृङ्गपुरवराधीश्वर तुङ्गभद्रातीरवासि श्रीमद्विद्याशङ्कर पादपद्माराधक श्रीजगद्गुरु श्री चन्द्रशेखर भारती स्वामि गुरुकरकमलसञ्जात श्रीजगद्गुरु शृङ्गेरी श्रीमदभिनवविद्यातीर्थस्वामि पादानां तत्करकमलसंजात श्रीभारतीतीर्थस्वामि पादानां च पादसरोरुहस्मरणं शिवम्।

SRI JAGADGURU PARAMPARA–SRINGERI

		Date of Sanyasa	Date of Videha Mukti
1. Sri Sankara Bhagavatpada	Saka	710	S. 742
	A.D.	788	A.D. 820
2. Sri Suresvaracharya	S.	735	S. 755
	A.D.	813	A.D. 834
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	A.D.	846	A.D. 910
5. Sri Gnanottama	S.	827	S. 875
	A.D.	905	A.D. 954
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	A.D.	1228	A.D. 1333
11. Sri Bharatikrishna Tirtha	S.	1250	S. 1302
	A.D.	1328	A.D. 1380
12. Sri Vidyranya	S.	1253	S. 1308
	A.D.	1331	A.D. 1386
13. Sri Chandrasekhara Bharati I	S.	1290	S. 1311
	A.D.	1368	A.D. 1389
14. Sri Narasimha Bharati I	S.	1309	S. 1330
	A.D.	1388	A.D. 1408
15. Sri Purushottama Bharati I	S.	1328	S. 1370
	A.D.	1406	A.D. 1448
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	A.D.	1429	A.D. 1455
17. Sri Chandrasekhar Bharati II	S.	1371	S. 1386
	A.D.	1449	A.D. 1464
18. Narasimha Bharati	S.	1386	S. 1401
	A.D.	1464	A.D. 1479

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	A.D.	1473	1517
20 Sri Ramachandra Bharati	S.	1430	1482
	A.D.	1508	1560
21 Sri Narasimha Bharati III	S.	1479	1495
	A.D.	1557	1573
22 Sri Narasimha Bharati IV	S.	1485	1498
	A.D.	1563	1576
23 Sri Narasimha Bharati V	S.	1498	1521
	A.D.	1576	1600
24 Sri Abhinava Narasimha Bharati I	S.	1521	1544
	A.D.	1599	1623
25 Sri Satichidananda Bharati I	S.	1544	1585
	A.D	1622	1663
26 Sri Narasimha Bharati VI	S.	1585	1627
	A.D.	1663	1706
27 Sri Satichidananda Bharati II	S.	1627	1663
	A.D.	1706	1741
28 Sri Abhinava Satichidananda Bharati I	S.	1663	1689
	A.D.	1741	1767
29 Sri Narasimha Bharati VII	S.	1689	1692
	A.D.	1767	1770
30 Sri Satichidananda Bharati III	S.	1692	1736
	A.D.	1770	1814
31 Sri Abhinava Satchidananda Bharati II	S.	1736	1739
	A.D.	1814	1817
32 Sri Narasimha Bharati VIII	S.	1739	1801
	A.D.	1817	1879
33 Sri Satchidananda Sivabhinava Narasimha Bharati	S.	1788	1834
	A.D.	1866	1912
34 Sri Chandrasekhara Bharati III	S.	1834	1876
	A.D.	1912	1954
35 Sri Abhinava Vidya Thirtha (Mahasannidhanam)	S.	1853	Reigning Jagadguru assumed pithaddi-patya in 1954.
	A.D.	1931	
Sri Bharati Thirtha (Sannidhanam)			1974 Sishya Sweekara (Sucessor Designate)

THE ROUTE TO SRINGERI

1. Sringeri can be reached by road or rail from Bangalore upto Kadur, and then by road upto Chikmanglur or Tarikere and then to Sringeri.
2. From Bangalore by road or rail upto Shimoga and then by road to Thirthalli and to Sringeri.
3. From Bangalore to Mysore by road or rail upto Hassan or Arsikere and then again road or rail to Sringeri via. Chikmaglur.
4. From Bombay by road or rail via Harihar and then by road to Sringeri via Shimoga.
5. From Mangalore by road via Agumbe Ghat or Kudremukh to Sringeri.

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।। श्रीगुरुपरम्परा ।।

सदाशिव
नारायणः
ब्रम्हा
वसिष्टमहर्षिः
शक्तिमहर्षिः
पराशरमहर्षिः
वेदव्यासः
श्रीशुकाचार्याः
गौडपादाचार्याः
गोविन्दभगवत्पादः

।। श्रीशृङ्गेरी श्रीजगद्गुरुपरंपरा ।।

१ श्रीशंकरभगवत्पादाचार्याः
२ श्रीसुरेश्वराचार्यः
३ नित्यबोधघनाचार्यः
४ ज्ञानघनाचार्यः
५ ज्ञानोत्तमाचार्यः
६ ज्ञानगिर्याचार्यः
७ सिंहगिर्याचार्यः
८ ईश्वरतीर्थः
९ नरसिंहतीर्थः
१० विद्याशङ्करतीर्थः
११ भारतीकृष्णतीर्थः
१२ विद्यारण्यः
१३ चन्द्रशेखरभारती (१)
१४ नरसिंहभारती (२)
१५ चन्द्रशेखरभारती (२)
१६ पुरुषोत्तमभारती (१)
१७ शङ्करानन्दभारती
१८ चन्द्रशेखरभारती (३)
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।। श्रीः ।।

।। श्रीगुरुपरंपरास्तोत्रम् ।।

गुरुर्ब्रह्मा गुरुर्विष्णुगुरुर्देवो महेश्वरः ।
गुरुः साक्षात् परं ब्रह्मा तस्मै श्रीगुरवे नमः ।।

शुद्धस्फटिकसंकाशं शुद्धविद्याप्रदायकम् ।
शुद्धं पूर्णं चिदानन्दं सदाशिवमहं श्रये ।। १ ।।

सीमातीतमनाद्यन्तं नामोच्चारणभेषजम् ।
कामिताशेषफलदं श्रीमद्विष्णुमहं श्रये ।। २ ।।

योगिहृत्पद्मनिलयं नतजीवहिते रतम् ।
श्रुतीनां जन्मभूमिं त्वां चतुर्मुखमहं श्रये ।। ३ ।।

प्रसभाहितमत्यन्तं प्रथिमामिततेजसम् ।
वशीकृतपरानन्दं वसिष्ठं गुरुमाश्रये ।। ४ ।।

शुक्तौ रूप्यमिवाभाति यद्रूपं मयि कल्पितम्
शक्त्या परिहृतं येन शक्तिं तं गुरुमाश्रये ।। ५ ।।

करणातीतचिद्रूपं परिपूर्णं परायणम् ।
परमानन्दसंतुष्टं पराशरमहं श्रये ।। ६ ।।

वेदव्यासं स्वात्मरूपं सत्यसन्धं परायणम् ।
शान्तं जितेन्द्रियक्रोधं सशिष्यं प्रणमाम्यहम् ।। ७ ।।

त्रिकालातीतचिन्मात्रप्रशान्तस्वान्तसंयुतम् ।
विकाराद्यैरसंस्पृष्टं शुकं गुरुमहं श्रये ।। ८ ।।

गूढा माया यस्य वाक्यैर्व्रीडिता विलयं गता ।
क्रीडन्तं विद्यया सार्धं गौडपादं तमाश्रये ।। ९ ।।

जीवेशभेदरहितं नाविकं भववारिधेः ।
भावाभावविदूरस्थं गोविन्दं गुरुमाश्रये ।। १० ।।

शङ्कारूपेण मच्चित्तं पङ्कीकृतमभूद्यया ।
किंकरी यस्य सा माया शंकराचार्यमाश्रये ।। ११ ।।

विश्वं मायामयत्वेन रूपितं यत्प्रबोधतः ।
विश्वं च यत्स्वरूपं तं वार्तिकाचार्यमाश्रये ।। १२ ।।

अनाद्यविद्यामुत्सार्य प्रज्ञानघनरूपताम् ।
यो बोधयति सच्छिष्यान् तं बोधघनमाश्रये ।। १३ ।।

सिताघनादिद्यृष्टान्तैर्यत्स्वरूपं श्रुतिर्जगौ ।
प्रज्ञानघन एवेति तं ज्ञानघनमाश्रये ।। १४ ।।

ज्ञानानामुत्तमं ज्ञानं ज्ञानिनामुत्तमो यतः ।
ज्ञानोत्तम इति ख्यातं गरुं तमहमाश्रये ।। १५ ।।

ज्ञाननिश्रेणिमालम्ब्य ब्रह्माख्यं गिरिमुन्नतम् ।
आरुह्य कृतकृत्यो यस्तं ज्ञानगिरिमाश्रये ।। १६ ।।

दुर्वादिदुष्टमातङ्गविदारणपटीयसे ।
नमः श्रीसिंहगिरये गुरवे दिव्यचक्षुषे ।। १७ ।।

ईप्सितार्थप्रदो नित्यं प्रणतानां च देहिनाम् ।
यतिरीश्वरतीर्थाख्याः तं नमामि गुरुं शिवम् ।। १८ ।।

श्रुतिमस्तककूटस्थमज्ञानद्विपभेदिनम् ।
श्रीमन्त्रराजमूर्तिं तं नृसिंहं गुरुमश्रये ।। १९ ।।

अविद्याच्छन्नभावानां नृणां विद्योपदेशतः ।
प्रकाशयति यस्तत्त्वं तं विद्यातीर्थमाश्रये ।। २० ।।

अज्ञानां जाह्नवीतीर्थं विद्यातिर्थं विवेकिनाम् ।
सर्वेषां सुखदं तीर्थं भारतीतीर्थमाश्रये ।। २१ ।।

अविद्यारण्यकान्तारे भ्रमतां प्राणिनां सदा ।
विद्यामार्गोपदेष्टारं विद्यारण्यगुरुं क्षये ।। २२ ।।

विद्याविद्याविवेकेन पारं संसारवारिधेः ।
प्रापयत्यनिशं भक्तान् तं विद्यारण्यमाश्रये ।। २३ ।।

अविद्यारण्यसंक्लेशकृशानुभृशतापितः ।
संश्रये सततं भूत्यै चन्द्रशेखरचन्द्रिकाम् ।। २४ ।।

अविद्याख्यद्विपद्वैधीभावे दक्षं समाश्रये ।
नृसिंहभारतीशाख्यहरिं श्रुतिगुहाश्रयम् ।। २५ ।।

पुरुषोत्तमतां यान्ति यमाश्रित्य जनाः श्रये ।
क्षराक्षरमतीतं तं पुरुषोत्तमयोगिनम् ।। २६ ।।

किंकरीकृतभूपालं पङ्केरुहसमाननम् ।
तं कारुण्यपयोराशिं शंकराख्यं गुरुं श्रये ।। २७ ।।

चन्द्रिकाधवलोदारसान्द्रकीर्तिच्छटाधरम् ।
इन्द्रियैर्दुर्जयं नौमि चन्द्रशेखरभारतीम् ।। २८ ।।

प्रसिद्धविद्यानिलयं लसमालगुणोत्कटम् ।
बिसजाक्षार्चकं भक्त्या नृसिंहं तीर्थमाश्रये ।। २९ ।।

पुरुहूतादिदेवौघपौरुषेयगुणोत्कटम् ।
पुरुषार्थप्रदं नौमि पुरुषोत्तमयोगिनम् ।। ३० ।।

कामद्विरदपञ्चास्यरामणीयकमन्दिरम् ।
सोमोपमाननं श्रीमद्रामचन्द्रगुरुं भजे ।। ३१ ।।

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सुरसिन्धुलसत्कीर्तिं स्मरसिन्धुघटोद्भवम्।
नारसिंहार्चकं श्रीमन्नारसिंहयतिं भजे।। ३२।।

सारासारविवेकज्ञं मारकाननकुञ्जरम्।
शूरं दाने च निरतं नारसिंहयतिं भजे।। ३३।।
नृसिंहतां प्रयान्त्याशु यमाश्रित्य जना भुवि।
नृसिहभारतिं वन्दे द्विगुणोपपदं सदा।। ३४।।

तं सर्वभूताभयदं विभवैरन्वितं परम्।
नारसिंह गुरं चापि नवं ज्ञानार्णवं भजे।। ३५।।

सत्यस्वरूपं सद्ज्ञाननिष्ठं साक्षाच्छिवं परम्।
सदा दानरतं दान्तं सच्चिदानन्दमाश्रये।। ३६।।

महामेरुसमं धैर्ये माधुर्येऽप्यमृतोपमम्।
ऊहापोहार्थनिष्णातं नारसिंह गुरुं भजे।। ३७।।

सच्चित्ताम्बुजमित्राय सच्चरित्रयुजे नमः।
सच्चिदानन्दभारत्यै सच्चिदानन्दमूर्तये।। ३८।।

सच्चिदानन्दभारत्यै नव्यायास्तु नमोऽनिशम्।
भव्यात्मज्ञाननिर्धूताविद्याकार्योपलब्धये।। ३९।।

मारमातङ्गपञ्चास्यं मदसर्पद्विजर्षभम्।
नृसिंहभारतिं वन्दे जिताक्षतुरगं सदा।। ४०।।

तत्त्वमस्यादिवेदान्तवाक्यार्थज्ञानवारिधेः।
पूर्णचन्द्रमसं वन्दे सच्चिदानन्दयोगिनम्।। ४२।।

अभिनवपदपूर्वान् सच्चिदानन्दसंज्ञकान्
निगमशिखरवेद्यान् नित्यकल्याणरूपान्।

त्रिभुवनजनवन्दयान् सर्वलोकैकहृद्यान्
हृदयकमलमध्ये भावाम्यम्बुजास्यान्।। ४२।।

प्रहलादवरदो देवो यो नृसिंहः परो हरिः।
नृसिंहोपासकं नित्यं तं नृसिंहगुरुं भजे। ४३।।

श्रीसच्चिदानन्दशिवाभिनव्य-
नृसिंहभारत्यभिधान्यतीन्द्रान्।

विद्यानिधीन् मन्त्रनिधीन् सदात्म-
निष्ठान् भजे मानवशंभुरूपान्।। ४४।।

सदात्मध्याननिरतं विषयेभ्यः पराङ्मुखम्।
नौमि शास्त्रेषु निष्णातं चन्द्रशेखरभारतीम्।। ४५।।

विद्यातीर्थाभिधाचार्यो ह्यद्याभिनवपूर्वकः।
शृङ्गेरीशारदापीठे विराजति जगद्गुरुः।। ४६।।

इति गुरुपरंपरास्तेत्रम् संपूर्णम्।

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Introduction

Twelve centuries ago Sankaracharya was born at Kaladi(in Cochin) of parents who had been childless, but praying night and day for an issue. In answer to their prayer Shiva appeared in the guise of an old man, in a dream, and asked, "Do you want numerous children who live to be a hundred but are dullards and evil-doers or only one who is exceptionally gifted, but will live with you only for a short time?" They chose the latter. And Sankaracharya was born, with only sixteen years as his allotted span of life. In his fifth year he underwent spitirual and other disciplines; in his eighth year he mastered the Vedas, Shastras and Puranas. And in his tenth year he renounced all worldly interests and became a *Sanyasi.* The rest of his life is the record of a World Teacher. Through his writings, debates, and talks, he propagated his *Advaita* philosophy – a doctrine which says that all that exists is a particle of a Universal Soul and merges in the end in that Soul. "His was the task of ending the nightmare of separateness", says one of his commentators.

After travelling extensively from Kashmir to Cape Comorin, he arrived in Sringeri, which had already been sanctified by the presence of sages like Vasishta, Viswamitra, Vibhandaka, Kasyapa and others, who had had their ashrams in its forests, and spent their days in meditation in this tranquil setting of wooded mountains, watered by River Tunga, which is considered holier than any other river in the world.

Sankara was carrying with him the golden image of Sharada or Saraswathi, the Goddess of Knowledge and had been in search of the right place for installing the image. He stood on the right bank of the river absorbing the scene before him. At his feet Tunga was flowing, its water radiant in the midday sun. He beheld now a spectacle on the opposite bank which was significant; he felt convinced that he was at the end of his quest. A cobra has spread its hood and held like an umbrella over a spawning frog, to protect it from the sun. "This is the place!" Sankara said. "Here is harmony, an absence of hatred even among creatures which are natural enemies."*

Sankara crossed the river, deciding to establish his mission at this little village. First he proceeded to build four guardian temples on the surrounding hillocks, which were to protect the village from dangers, diseases, and the forces of evil. On the eastern hillock he built a temple for Kalabhairava, on the west for Anjaneya, on the south for Durga, and on the northern for Kali. Poojas are still being continued at these temples.

There is a repose and tranquillity in the air. The river flows softly. Strolling along its edge I notice a group of young men with an elderly companion in their midst. They are bathing in the river, washing their clothes, and at the same time listening to the lecture their elderly companion is giving them and answering questions put to them. When they get up to go, muttering their lessons , I follow them through the narrow passage behind the consecrated tombs of ancient saints.

I follow them into a large hall where groups of students are squatting in shady corners, quietly chanting their lessons and memorizing. A few scholars, wrapped in shawls, move about softly, absorbed in their own discussion.

In the upper storey there is a library containing over four thousand manuscripts and books, neatly classified, labelled and arranged in glass shelves. In an adjoining room pundits are seated before heaps of manuscripts and books, examining a vast store of literary material that has accumulated in the *math* from time immemorial.

In the central courtyard there is a shrine, fittingly enough, of Sankaracharya. This is a college run by the *math,* providing a course of studies that extends over ten years; and here young men are being trained for a religious and priestly life. Once a year the pupils are examined and the successful candiates are led by their masters across the river to the presence of the chief guru, the apostolic head who lives on the other side of the river. He is a man of deep learning and austerity, whose hours are occupied in meditation, prayer, worship and studies. He tests the candiates himself, and distributes to them cloths and money.

*This sounds more a symbolic statement than a fact. I have heard similar reports at other temples in the course of my travel, with occasional variations. If it was not a cobra and frog, it would be a tiger protecting a lonely calf. Even at Sringeri, when I visited it some years ago, the spot on the river was marked by a a niche made of a couple of rough stones; this niche was covered with mud and sand but a slight excavation with one's finger revealed a stone surface on which a cobra and frog were faintly etched. Now the spot is marked by a properly built mini-shrine with a realistic stature of a cobra with its hood raised.

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There is a *Sanyasi* sweeping the temple of Anjaneya and decorating the image with flowers, completely absorbed in his work, and indifferent to those passing by him. To my enquiry my guide answers: "He is one of the four or five *Sanyasis* here. He speaks to no one. He came here some years ago. We don't know where he has come from. He spends most of his time in yoga; occasionally when he is free, he sweeps the temples. Since he is here he is our guest." I observe two *Sanyasis,* sitting on the river-steps, in the shadow of a banyan tree, with their eyes closed. They look disembodied souls in the pink glare of the setting sun. Their purpose is also unknown. One of them, it was vaguely understood, came all the way from the Himalayas in order to discuss certain metaphysical questions with the chief guru. But he never met the guru, but just stayed on, dividing his time between meditation and service. He voluntarily teaches certain subjects in the college, where another *Sanyasi* is a pupil. No one questions who they are or why they are here, but treats them as honoured guests. Sringeri acts as host to whoever visits it. The moment you arive, you are freed from all concerns of food and shelter. You are shown a room in the Guest House, and then your hot water is ready for your bath, and as soon as you have bathed, your food is brought to you. There is an old cook, bent with age, who gets up every morning at four o'clock, and goes to bed at eleven in the night, spending his waking hours in serving guest. Every day hundreds of visitors are being fed by the *math,* not counting the pupils in the university, the *Sanyasis,* and others. This hospitality is not confined to human beings. In the niches of the temple towers live thousands of pigeons. From the stores of the *math,* large quantities of corn are scattered in the courtyard; it is fascinating to watch the birds sweep down to feed at their hour. Rice is cooked and dumped in the river for the fish also. Numerous fish of all sizes, mostly dark blue in colour, sporting and splashing about, come to the surface expectantly whenever a human being approaches the river-step.

There are numerous temples in Sringeri besides the chief one of Sharada. The temple of Vibhandaka in Sringeri itself and of his son Rishyasringa, which is at Kigga, six miles from Sringeri, built on a high hill, are two of the oldest temples here. Both are of the same type with an inner shrine in the middle, an open corridor around, and a roofed platform on the edge of the corridor. The platform can accommodate thousands of persons at a time. It is believed that by praying at these temples rain can be called or stopped. Vibhandaka and his son are famous sages mentioned in the early portions of the Ramayana. Rishyasringa, like his father, was a man of great attainment, but he had grown up without ever having seen a woman. At that time there was a severe drought in Anga; the king was told that the drought would cease if Rishyasringa could be brought to his country and married to the princess. A bevy of young women disguised as hermits were sent in order to entice this sage, They arrived, stopped at Narve, a village near Sringeri, waited for an opportunity and came before the young man when his father was away. He felt such a deep interest in these strange hermits that it was not very difficult for them to decoy him. His approach to Anga brought rain. He married the princess and became the priest of King Dasaratha of Ayodhya, and officiated at the great sacrifice which resulted in the birth of Rama, the hero of Ramayana. There is a carving on a pillar in the Rishyasringa temple at Kigga on which the young sage is shown as he is being carried off happily on a palanquin made of the interwined arms of fair women.

Another important temple is Vidyasankara's built in about 1357 A.D. It is on the left bank of Tunga, of Chalukyan style, and built on a raised terrace. The unique feature of the temple is its pillared hall, The pillars are so placed that the first ray of the sun comes through the small eastern doorway, and unfailingly falls only on a particular pillar to indicate the zodiacal position. The architect and the astronomer have combined to produce a masterpiece of precision, valid for ever. Round the outer walls are intricate carvings depicting scenes from the epics and puranas. One of the most interesting groups of figures is that of Vyasa and Sankara. This perhaps illustrates the episode in Sankara's life when sage Vyasa came to him in the guise of an old man when Sankara was teaching a group of disciples on the bank of Ganga. Sankara was teaching them Brahma Sutra of which Vyasa himself was the author. Vyasa objected to Sankara's interpretation of his work, but Sankara would not accept his view. A great debate ensued which went on for seventeen days, neither side giving in. At this the others grew alarmed. Sankara's chief disciple applealed to them to cease. And the debate was stopped. Vyasa blessed Sankara for his grasp of the subject and his interpretation. And as Sankara was about to complete his sixteenth year in a couple of hours, Vyasa blessed him with a further span of sixteen years of life.

The temple of Sharada is the holiest sanctuary one could be privileged to enter, the centre round which the life of Sringeri revolves. At the evening hour of worship the temple is transformed with lights, music, incense, and flowers. At this moment the golden image of Sharada in the innermost shrine, shining in the lamp light and the swaying flames of camphor, appears as a living presence, and one feels one could go on standing here for ever looking at its tranquil and distinguished face.

Across the river, on the opposite bank, a five-minute ferrying in a long canoe-like craft, takes us to Narasimha Vana where resides the apostolic head of the *math.* The river flows on with a soft swish

in the dark night; people are waiting on the banks to be taken across; some of the experienced crossers of the river utter a shrill cry which summons the ferry-man to come up from the other side. No seats are provided in the boat; one has either to stand and balance on one's feet, or squat on one's heel clutching the sides of the boat. I find both a difficult trial since my knee-joints have lost their flexibility owing to habits of occupying raised furniture. But this problem does not bother others who crouch in the canoe without discomfort, since they are used to sitting, with case, for hours on the floor in the presence of the guru. Leaving the boat, the central building is to be reached through a garden of flowers and wooded area and reputed to be snake-infested; God knows what might be lurking under those dry leaves covering the path to the building. I feel a little nervous at the thought, but no one else is afraid since there has been no mishap at any time.

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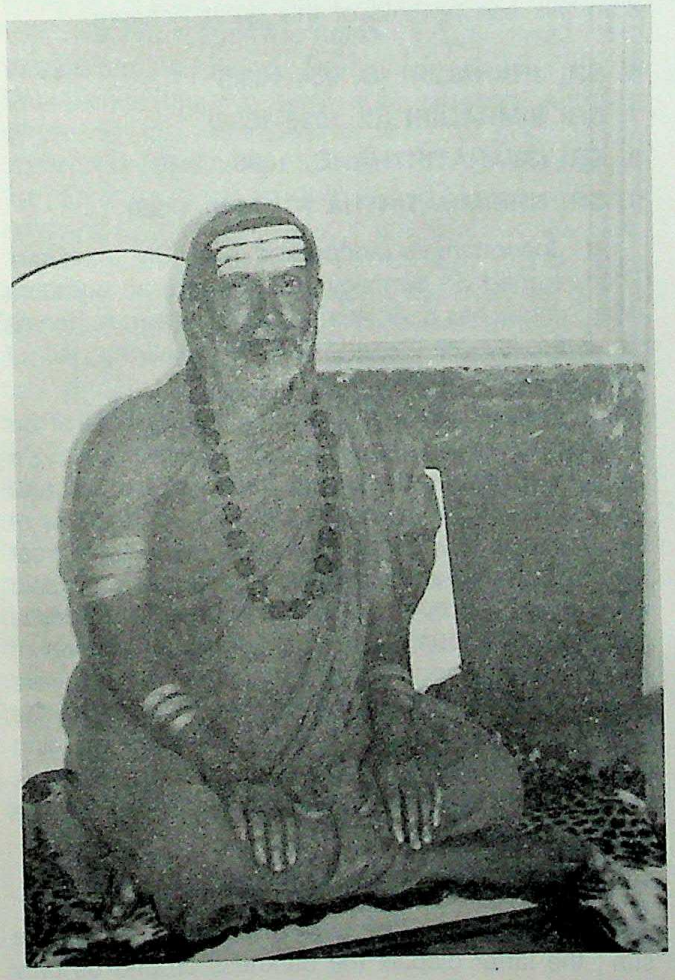
In the prayer hall are men and women, sitting on the floor to watch the pooja performed by the swamiji himself at night; he is the thirty-fifth guru coming in a single unbroken line from Sankara himself since the 12th century. He is the custodian of the images of Ganesha and Shiva which were worshipped by Sankara himself, and he continues the pooja with offerings and rites as it was performed nearly one thousand years ago, while a group of men are chanting the *Rudra* mantras.

R.K. Narayan

(Courtesy The Director of Information of publicity Bangalore 1977)



Sri Vidyabharathi Book Centre, Sringeri

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The Early centuries of the Vyakhyana Pitha

2. SRI SURESVARACHARYA : (reigned till C. 834)

Sri Samkara's choice of Sri Suresvaracharya for the Sarada Pitha at Sringeri has significance. A profound Vedic scholar and expert in Purva Mimamsa in his purvasrama, Sri Suresvaracharya, who after becoming Sri Samkara's disciple, acquired wonderful mastery of the bhashyas of the Master, was the fittest person to take charge of the matha of the southern region, where he could effectively lay the crowning edifice of Brahma Mimamsa over a strong foundation of Nyaya and Purva Mimamsa. It has been aptly said that Sri Samkara gave Visvarupa, the name of Suresvaracharya after Brhaspati, the acharya of Indra (Suresvara).

Sri Suresvaracharya's independent work is the Naishkarmyasiddhi, a succinct presentation of the fundamental teachings of Sri Samkara. He wrote the vartikas (elucidation) of the Master's bhashyas on the Brhadaranya and Taittiriya Upanishads, and is hence known as the Vartikaraka. His other works include a commentary on Sri Samkara's Dakshinamurti Stotra, called Mansollasa and another on Panchikaranam.

3. SRI NITYABODHAGHANA ACHARYA: (C. 834-848)

Sri Suresvara's successor was Sri Nityabodhaghana.

He is sometimes identified with Sarvajnatman, the author of the Samshepa Sarirakam; this is based on the mistaken identification of Sarvajnatman's guru Devasvara with Sri Suresvara and Manukula Aditya, in whose reign he completed his work, with Aditya Chola I (870-901).

4. SRI JNANAGHANA ACHARYA: (C. 848-910)

Sri Jnanaghana was the author of Tattvasuddhi. Scholars rightly place him in the second half of the ninth and the beginning of the tenth century. Tattvasuddhi, which Appayya Diksita holds in high esteem, is probably a record of the Acharya's exposition to his disciples.

The Janardana temple in Sringeri must have been consecrated by Sri Jnanaghana. According to Guruvamsakavya he worshipped Pinakin and Janardana.

5. SRI JNANOTTAMA ACHARYA: (C. 910-954)

Sri Jnanottama succeeded Sri Jnanaghana and he was a Gauda settled in the south. He is addressed as Jagadguru (guru of three worlds) in a famous work by one of his disciples. His work Vidyasri is a subcommentary on the Brahma- sutra bhasya.

One of his disciples was Vijnanatman or Vijnanasrama, the author of Tatparyadyotini and a vrtti on Narayanopanishad, which is a section of Taittiriya Upanishad.

Another was Chitsukha, a prolific writer, probably hailing from Simhachalam, Chitsukha pays homage to Sri Jnanottama as the effulgence that was Dakshinamurti, Vyasa and Samkara; nothing more apt than this can be said of this great Acharya.

6. SRI JNANAGIRI (C. 954-1038)

7. SRI SIMHAGIRI (C. 1038-1098)

8. SRI ISVARATIRTHA (C. 1098-1146)

9. SRI NRSIMHATIRTHA (C. 1146-1229)

Sri Jnanottama's successor was Sri Jnanagiri. Then reigned Sri Simhagiri, after whom an agrahara near Sringeri has been named. The next two Acharyas were Sri Isvaratirtha and Sri Nrsimhatirtha. All of them were great polemics.

Independent works on Advaita, elucidations of Sri Samkara's bhashyas and Sri Suresvaracharya's vartikas, glosses representing both the Bhamati and the Vivarana schools, polemical works and works of the class entitled siddhi, that sum up the vast literature on Advaita during this period, can be said to have set the norm for future writers. The Sarada pitha was the fountain head of all this expansion of Vedantic knowledge, in the pursuit of which were engaged sages and scholars from all parts of the land-Karnataka, Chola, Andhra, Maharashtra and Gaudadesa. It was not long before other vidyasthanas were influenced, and Vedanta was added to the curriculum of studies.

10. SRI VIDYATIRTHA: (1229-1333)

'Verily Vidyatirtha, the Lord of ascetics, excels the sun ; the latter dispels the darkness around us only by day, while the former dispels the darkness both within and without, both by day and night.' This tribute paid by Emperor Harihara II of Vijayanagar is a measure of the greatness of Sri Vidyatirtha.

Sri Vidyabharathi Book Centre, Sringeri

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Always absorbed in the bliss of self-realisation, he spent many years in Simhagiri in the company of numerous disciples, who by his grace became adepts in mantra, tantra, yoga and meditation. Harihara and Bukka visited him and proceeded with him to Sringeri. To him came a Brahmana lad, young in years but advanced in the practice of the virtues of a mumukshu, from Ekasilanagaram (Warangal). Finding him worthy, the Acharya admitted him into the order of Sanyasa (1328) under the name of Sri Bharati-krshnatirtha, (Bharatitirtha for short). Three years later (1331) came Sri Bharatitirtha's elder brother, who also received sanyasa under the name of Sri Vidayaranya. Sri Bharatitirtha stayed with the master, while Sri Vidyaranya went on long tours.

The Acharya also toured over South India. A debate is said to have taken place at Trivandrum between him and Sri Madhva (1198 to 1275).

In Simhagiri there is still preserved a strange sculpture, and on its four faces are figures representing respectively Sri Vidyatirtha flanked by his two chief disciples-Sri Bharatitirtha and Sri Vidyaranya, Brahma, Visnu and Mahesvara. Above them is a figure of Lakshmi Narasimha and on top is a Sivalinga. When the Acharya got this strange multiple image, called Chaturmurti Vidyesvara made, he explained to Sri Bharatitirtha that his body would assume a shape similar to that after twelve years of yoga in an underground tryst. A chamber was excavated on the northern bank of the Tunga, and while the Acharya sat there in yoga, it was closed over him. Three years elapsed. When the new pontiff was temporarily away from Sringeri, the curiosity of the attendants got the better of their duty to their guru, and they opened the chamber. The sage's body had completely disappeared, and they saw only the form of the linga on the top of the model in Simhagiri. Sri Bharatitirtha, who was completely upset by this act of indiscretion on the part of the attendants, received a cheering message in his dream, and set up a linga over the spot, round which within the next few years, he constructed a magnificent temple. It is believed that effulgence of the sage continues to manifest itself shedding subtle spiritual influence about the place. To this day the seal of the matha bears the name of Sri Vidyasamkara.

11. SRI BHARATI KRISHNA TIRTHA: (1333-1380)

12. SRI VIDYARANAYA: (1380-1386)

Sri Bharatitirtha, was the senior Sripada (pontiff) and Sri Vidyaranya, the junior.

In the course of his pilgrimage Sri Vidyaranya went to Kasi, where he had a vision of Vyasa. Returning to the south, he was practising meditation on the Matanga hill near the temple of Virupaksha in Hampi, when two brothers Madhava and Sayana, both ministers of Prataparudra, approached him and prayed for the blessing of progeny. The sage told them that they were not destined to have children and consoled them by showing them a way of perpetuating their names. He gave them his commentaries on the Vedas and other works, which they could complete and propagate under their names as Madhaviyam and Sayaniyam.

The political condition of the Deccan and South India at the time was turbulant. The Hindus never reconciled themselves to Muslim rule, to the break up of the old dynasties, to the destruction or desecration of temples and mathas and to the burden of ever-increasing imposts. After Muhammad-bin-Tughlak's return to Delhi leaving his generals behind, the Andhra Coast was freed by the Nayakas by 1331. The revolt spread westward. Tondaimandalam in the South was also freed. In the midst of all these risings, the brothers Harihara and Bukka, who had gathered a band of followers, were worsted by Ballala III. Smarting under the blow, the brothers approached Sri Vidyaranya near the temple of Virupaksha. The sage took them under his spiritual protection, and the next encounter gave them victory. Following the sage's counsel, they established a kingdom, which they extended by further conquests. Directed by the sage they founded a city on a site near the Tungabhadra, opposite to Anegundi, which they named Vidyanagara after the sage. It was popularly called Vijayanagara. The foundation of the city is dated S. 1258-Dhatu-year-Vaisakha Sukla (April 18, 1336), and it was laid out within nine gates in the form of the mystic Sri Chakra. It grew up in a few years into a magnificent city, and Sri Vidyaranya had the coronation of Harihara celebrated. From that time the borthers marched from victory to victory, and their conquest extended from sea to sea. The emperor placed at his master's feet all his imperial insignia, and henceforth the Sringeri Jagadgurus came to be addressed as Karnata Simhasana Sthapakacharya.

Sri Vidyaranya resumed his pilgrimage and retired to Kasi. In 1346, the victorious Harihara with all his brothers, his brother-in-law and generals visited Sringeri and made a grant of land to the senior Sripada, Sri Bharati Krishnatirtha. The Acharya had meanwhile raised the splendid temple of Sri Vidya-samkara, and at the consecration was present Madhava mantrin with gifts from Bukka who was sharing the responsibilities of the empire. Bukka communicated to Sri Vidyaranya at Kasi the news of the consecration together with a Srimukha from the senior Pontiff Sri Bharatitirtha desiring his return. Sri Vidyaranya returned to Hampi and from there accompanied by Bukka went to Sringeri. To mark the event Bukka granted an agrahara as a homage to the two gurus. In 1380, after placing the pitha in charge of Sri Vidyaranaya, Sri Bharatitirtha attained videha mukti. On the occasion of his coronation, Harihara

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II received the Acharya with royal honours and laid at his feet various insignia including umbrellas, conch, disc, fly whisks, drums, bells, torches, banners and festoons of silk, palanquins, a golden throne and sandals inlaid with gems, all of which the latter dedicated to Sri Vidyasamkara. The Acharya initiated the emperor into the mysteries of Advaitic meditation, and in 1386 attained videha mukti. Shortly after this even Harihara visited Sringeri and founded the agrahara of Vidyaranyapura in memory of the guru. The vritis granted on the occasion included one each to the temples of Bharati Ramanatha raised over the samadhi of Sri Bharatitirtha and Vidyavisvesvara built in memory of Sri Vidyaranya.

Expansion of Vedantic Knowledge:

Adhikaranaratnamala also called Vaiyasikaratnamala by Sri Bharatitirtha, is a metrical summary of the adhikaranas of the Bhrahmasutra giving the purvapaksha and the siddhanta. Another important work on Advaita is the Panchadasi, so called because of its division into fifteen chapters, dealing with topics of metaphysical and spiritual importance. It is believed to be the joint work of the two Acharyas. In the Brhadaranyavartikasara, Sri Vidyaranya summarises Sri Suresvara's work. Dipikas on Aitareya and Taittirya Upanishads and Sri Samkara's Aparokshanubhuti and Anubhutiprakasika, a metrical summary of the twelve principal Upanishads, are also attributed to Sri Vidyaranya. Drgdrasyaviveka also seems to have been written by both the Acharyas. Sri Vidyaranya pays homage to both Samkarananda and Sri Vidyatirtha. The works of these two Jagadgurus are among the greatest treatises in post-Samkara Advaita literature, and in them, they have brought to bear a synthetic spirit. Both of them occupy a unique place in the history of religion.

Sri Bharatitirtha endowed one hundered and twenty scholars with vritis or small holdings of land.

Mathas:

Under Sri Vidyaranya's direction, the emperors made endowments to mathas founded by him or by Sri Bharatitirtha in different parts of South India, some of which rose to importance as branches of the Sringeri Sarada pitha or as subordinate monastic establishments. Prince Chikka Raya (afterwards Virupaksha I) made a grant to Satyatirtha of Muniyur matha which marks the origin of the Sakatapuram or Bandigade matha.

Hariharapura, an agrahara about six miles from Sringeri, was founded by Harihara II, and Sri Ramachandra Sarasvati was the first Acharya of the matha that was established there. The Tirthamuttur matha (Tirthahalli taluk) and the Kudali matha also came into existence some centuries later under the guidance and encouragement of the Sringeri gurus and the eimperors. The agraharas of Sringapura and Vidyaranyapura were laid out by Harihara II.

A record from Kanchipuram dated 1378 relates to the grant of the village of Iluppaipattu to Paramahamsa Parivrajakacharya Vedendra Sagara Sripada of Veda matha in the Vishnu temple there.

Temples:

A vritti was allotted to the Sri Janaradana temple. Of the new temples built during this period, the Vidyasamkara temple is the grandest. Sri Vidyaranya substituted the present golden image of Sri Sarada for the one in sandalwood originally consecrated by Sri Samkara over a Sri Chakra on a rock on over which a small temple had risen. The temple was enlarged. The Bharathi Ramanatha temple was built over the samdhi of Sri Bharatitirtha and the Vidyavisvesvara temple in memory of Sri Vidyaranya. Sri Vidyaranya made grants for the worship of Gopinatha in Paschimavahini, a few furlongs from Sringeri on the westward bend of the Tunga, and consecrated lingas and Sri Chakras in several places.

A Samsthanam is born:

The first land grant (1346) to Sringeri matha was that of Harihara I, his brothers and other relations consisting of nine villages in Keanad. 'The second, dated 1356 made by Bukka and inscribed on a stone to the north of the Ganapati Vagisvari temple, opens with a homage to Sri Vidyatirtha and records a gift of land of the revenue of three hundred gadyanas.

A subsequent land grant of Bukka was in Kikundanadu to which was added a grant by Chikka Raya (afterwards Harihara II) of land in Kikundanadu and Kodanadu.

In 1380 Harihara II consolidated all the previous grants and made an additional grant to Sri Vidyaranya. In 1387, after Sri Vidyaranya had attained Videha mukti, a further grant was made by Harihara. A supplemental grant of thirty vrittis was made in 1389-90, when the emperor again visited Sringeri. The temples that benefited by the vrittis were those of Sri Vidyasamkara, Sri janardana, Sri Bharati Ramanatha and Sri Vidya Visvesvara in Sringeri and Chaturmurti Vidyesvara in Simhagiri.

The pontificate of Sri Bharati Krshnatirtha and Sri Vidyaranaya witnessed the conversion of Sringeri, hitherto a cluster of hermitages, into an imperium et impera. To the Vyakhyanasimhasana in the Sarada pitha was subsequently added secular authority over the newly created samsthanam.

The creation of the samsthanam marks the expression of reverence and gratitude on the part of the early emperors of Vijayanagar who were deeply conscious of the debt they owed to the Jagadgurus whose spiritual benediction and guidance helped them to found and consolidate one of the greatest empires known to Indian History.

The Vidyasamkara - Bharatitirtha - Vidyaranya

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epoch marks the rise of the Sarada pitha to a height of eminence and influence hardly excelled by any other spiritual institution in the country. The passage of six centuries has added a bright halo round the memory of these masters.

A New epoch:

Vedic dharma which had received a rude shock under Muslim rule in the North found a bulwark in the South. The defence was on all fronts. On the political front, Sri Vidyaranya's grace helped in the formation of a Hindu empire. On the Socio-religious front, to begin with, worship that had been suspended in several temples, including the famous temples of Srirangam and Madurai was restored. Mysore incriptions speak of grants to temples under the direction or in honour of Sri Vidyaranya. From now on Vijayanagar emperors and their vassals carried out renovations, with extensions on a lavish scale, of hundreds of temples.

The new spirit, which, by quickening the Hindu conscience everywhere, withstood the shock and stress of the political and social convulsions that threatened to engulf the land, succeeded in creating a commonwealth of letters and a reorganised socio--religious order, which though generally fostered by all the religious sects owed a great deal to the lead given by the Sarada Pitha. Thenceforward to imparting Brahmavidya to the elect, and training spiritual aspirants the Jagadgurus added the work of prescribing proper modes of divine services in temple and guiding the socio-religious activities of the millions of disciples so as to bring them under the discipline of religion. They also assumed the authority to enforce sanction on delinquents as a means of leading them to the path of repentance through the imposition of a strict course of penance or propitiatory acts.

13. SRI CHANDRASEKHARA BHARATI I: (1386-1389)

was Sri Vidyaranya's immediate successor. The Acharya received Harihara II at Sringeri where the emperor erected a temple in memory of Sri Vidyaranya and founded the agrahara of Vidyaranyapuram. He was frequently on tour, and during his absence, the matha affairs were administered by his successor-designate.

14. SRI NARASIMHA BHARATI I: (1386-1408)

Harihara II invited the new Acharya to the capital. Later the Acharya visited Gokarna and consecrated Sri Narasimha in Haladi, also called Nrpudattapuram. He gave spiritual initiation to Virupaksha and Devaraya. Virupaksha visited Sringeri in 1404. An inscription, dated 1433, near a tank in Haravari records a grant made when 'Paramahamsaparivrajakacharya Narasimha Bharati Odeyar was seated on the spiritual throne of Sringeri'. In 1406, Goapuradisvara Bachanna Odeyar (Bhaskara), a son of Viravasanta Madhavamantrin, governor of Barakura under Bukka II, gave lands to the matha. The Acharya attained mukti at Hampi.

Sri Narasimha Bharati I had two disciples, Sri Chandrasekhara and Sri Purushottama.

15. SRI CHANDRASEKHARA BHARATI II

He was acclaimed head of the pitha in the presence of the emperor at Hampi. He then spent some time at Sringeri and proceeded to Trikudalu Narsipur (T'Narasipur) at the confluence of the Kaveri and Kabbini rivers where at the asrama of Achyutaranya he attained videha mukti. The emperor's officers attained the obsequial ceremonies and led the junior sishya to Hampi where he was ordained Jagadguru.

16. SRI PURUSHOTTAMA BHARATI I: (Mukti 1448)

He blessed the emperor Devaraya and his feudatories and went to Sringeri to take over the management of the matha. In 1446 the Acharya received a grant of the village of Harihalli by Mangarasa, a governor under the viceroy of Tulu and Konakam provinces.

Devaraya granted (1432) a village to Purushottama Aranya a disciple of the Acharya.

17. SRI SAMKARANANDA BHARATI: (1448-1454)

After his accession to the 'pitha' Sri Samkarananda visited Vijayanagar, invited by Mallikarjuna and prince Bukka Raya when the emperor gave him lands, and Bhanappa, presumably governor of Barakur, the village of Kongavalli in his province.

A label bearing the Acharya's name on a pillar of the sandhyamandapa of the Sringanathesvara temple in Kanikatte (Arisikere taluk) is shown as a place to which Sri Samkara Bharati often resorted for meditation.

18. SRI CHANDRASEKHARA BHARATI III: (1454-64)

19. SRI NRSIMHA BHARATI II: (1464-79)

Sri Samkarananda Bharati's successor was Sri Chandrasekhara Bharati III, who was succeeded by Sri Nrsimha Bharati II. A-record from Pampapura (Yedatore) relates to a grant by the residents of Halli Hiriyur to Chikka Dikshita, a disciple of Sri Nrsimha Bharati II, to conduct a feeding house on the banks of the Kaveri in the name of the Acharya.

Sri Vidyabharathi Book Centre, Sringeri

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20. SRI PURUSHOTTAMA BHARATI II: (1479-1517)

During the pontificate of Sri Purushottama Bharati II Vijayanagar witnessed two usurpations, by Saluva Narasimha in 1416 and by Narasa Nayaka of the Tulu dynasty in 1491. Before his hazardous expedition (1515-6) against Vira Rudra Gajapati of Kalinga, Emperor Krishnadeva Raya sought the blessings of Sri Purushottama Bharati. The guru conveyed his blessings through one of his disciples Vidyaranya. The emperor granted to the Sringeri matha Huyyuru in Barakur rajya and the attached hamlets, and also ordered the immediate restoration to Sringeri of Gavaturu, Gajanuru, Mandali, Harakera, Shimoga and Sollebyle, formerly enjkoyed by the matha but had later gone out of its hands. The emperor prayed for the guru's blessings to secure him victory in his campaigns. The Acharya's blessings had a marvellous effect; Krishnadeva Raya conquered Kalinga, recaputured Raichur and routed the forces of Bijapur, Ahmadnagar and Golkonda. During his sojourn in Hampi Vidyaranya organised the matha there. The emperor issued orders to village officers to obey the Sringeri gurus as their masters.

21. SRI RAMACHANDRA BHARATI: (1517-1560)

In 1545 Honnappa Nayaka, a dalvoi of Emperor Sadasiva Raya, granted to the matha Bastihalli in Argarajya.

During his visit to karkala, the Acharya responded to the invitation of the local Jains and visited their temple, where to the astonishment of the assembled worshippers the idol appeared as Ananta Padmanabha.

The 'Kudli matha' was founded by Narasimha Bharati, also called Ammaji Svami, a disciple of the Sringeri guru. His immediate successors were Vidyaranaya Bharati and Narasimha Bharati.

22. SRI NARASIMHA BHARATI III

23. SRI NARASIMHA BHARATI IV

Their regins covered about forty years (1560-99). Sri Narasimha Bharati IV founded the Narasimhapura agrahara near Vashishthasrama in memory of his guru.

A grant in 1573 by Sri Ranga Raya I, who ruled from Penukonda, expressly states that it was made when Sri Narasimha Bharati occupied the throne of Dharma in Sringeri fostering the six darsans.

The period of about two centuries and a half marks the relations of Sringeri with the Vijayanagar empire during the years of its prosperity and subsequent decline. The matha acquired possessions outside Sringeri Samsthanam proper, and enjoyed full rights over its lands with control over the mineral resources. It enjoyed the right to cultivate supari (arecanut), grow sandal trees and create new plantations. It was exempted from royal customs and taxes and the requirement to supply labour for royal purposes. Subject to royal control, the authorities of the samsthanam were empowered to enforce law and order within their jurisdiction. Properties of disciples, who died without heirs, were administered by the samsthanam; imperial sanction was necessary only where the value of the property exceeded a certain limit. In the imperial capital, the guru was shown all honours pertaining to royalty, including the adda palakki.

The blessed message that emanated from the lotus-like face of Sri Samkara Bhagavatpada got diversified a thousandfold in the expositions of the Acharyas who came after him, even as the Ganga stream gets variegated while flowing over different lands. It was the task of Sri Bharatitirtha and Sri Vidyaranya to link these variegated streams, and canalize them through several monastic esxtablishments. And their successors added to the number of these monasteries, the heads of which were disciples of the Acharyas of Sringeri or derived inspiration and guidance from them. To these monasteries, as to Sringeri, flocked ascetics and scholars for contemplation, study and the elucidation of truth of Advaita in its manifold aspects and refutation of the arguments of rival schools. These mathas had also shrines and feeding houses attached to them. It is no exaggeration to say that for spotless saintliness and depth of erudition the Sringeri Jagadgurus commanded the highest esteem.

24. SRI ABHINAVA NARASIMHA BHARATI I: (1599-1622)

An expert in mantrasastra, Sri Abhinava Narasimha Bharati was an adept of a high order. A commentary on the Siva Gita, that he wrote, is an outstanding work. He installed a linga named Ramesvara (1602) and founded an agrahara named Narasimhapura after his guru. When the Acharya visited the Malahanikaresvara temple and noticed the absence of any Ganesa image there, he painted with a piece of turmeric a figure of the God on one of the front pillars and worshipped it. Ever since, the outline Ganesa have been bulging out, presenting a basrelief, and the granite stone behind it now sounds hollow inside, while over the rest of the pillar, it is quite solid.

Sivaganga Matha

The Acharya founded a matha in Sivaganga and placed Sri Samkara Bharati one of his disciples, in charge of it. Sri Samkara Bharati presided over the new matha till 1656 which has since had an uniterrupted succession of gurus.

Avani Matha

According to tradition the Avani matha was founded by Sri Narasimha Bharati Svami of Sringeri matha, while he was camping in Kolar, and placed in charge of one of his disciples.

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25. SRI SACHIDANANDA BHARATI I: (1622-1633)

There is a biographical account of the Acharya's early life in a manuscript in the Sringeri library.

Shortly after he assumed the headship of the pitha, the new Acharya visited Ikkeri on the invitation of Venkatappa Nayak. From there, accompanied by the Nayak, he went to Kollur to worship Sri Mukambika.

No sooner Virabhadra Nayak ascended the throne of Ikkeri, than Bhairava, chief of Kalasa, invaded his territory and captured a slice of it which included Sringeri. In his cupidity, he committed the irreverent act of ordering the guru to come to his court and cumpelling him to yield the valuables of the matha. Nothing perturbed, the guru went into meditation and refused to yield to aggression. Bhairava then went to Sringeri and plundered its wealth and on his way back defeated the Nayak forces that had come for the relief of the guru. Thus emboldened, he again went to Sringeri, and when the guru was about to leave the matha, relief came form the Nayak. Bhairava came a third time to plunder the matha. Left with no help but the power of his tapasya, the guru retired to his meditation, and saw in a vision the mysterious response of the deities in Sringeri, who appeared as bearing arms and attacking the invader. The guru was soon informed that Bhairava had actually left the town. He celebrated the occasion by composing the poems, Ramachandrodaya, Guru Sataka, and Minakshi Sataka.

Virabhadra Nayak, Sivappa Nayak, Bhadrappa Nayak, Hanumappa Nayak, the then rulers bestowed several grants to the math during this period. When the Swamis of Tirthaballi and Kudli Maths started asserting Independence outside the purview of Sringeri Mutt, the Rulers firmly set right the transgessions. The Bijapur general Randaula Khan (1640) although at war with Virabhadra Nayak was in no lesser devotion to the Acharya and granted a sanad conveying "his salaam to the holy feet of the illustrious Paramahamsa Parivrajakacharya Sacchidananda Bharati" and issued takit (order) to his officers that they should enforce obedience to the Sringeri Swami's orders.

On his return from a visit to Bednur, the Acharya consecrated Goddess Bhavani in the Malahanikaresvara temple, and instituted festivals including a 'rathotsava' (car festival).

26. SRI NRSIMHA BHARATI V: (1663-1705)

Somesekhara Nayak (1664-75) confirmed the grant of lands in Erehalli village to be utilised for the worship of Sri Chandramaulisvara.

The Acharya visited Belur at the request of Rani Channamaji (1671-96). Her minister provided an 'utsava vigraha' for the Sri Sringesvara temple in Kigga. The Rani instructed her officers not to collect duties on articles bought for the use of the matha.

Her successor Basavappa (1696-1714) issued nirupas to his officers (1697) directing them to help the Sringeri authorities in their enquiries regarding 'achara' and in the collection of dues.

The Acharya fed thousands of people during the great famine of Aksaya (1686). The places he visited in his pilgrimage included Kollur, famous for the temple of Sri Mukambika, Gokarna and Kotisvara.

27. SRI SACCHIDANANDA BHARATI II: (1705-1741)

Sri Sacchidananda Bharati honoured Basavappa by visiting his capital. He later visited Kigga, Subrahmanya, Velapura, Uppinangadi, Nandavaram (the headquarters of a Chief), Haladi (worshipping Sri Nrshimha installed there) and proceeded to Kotisvara, Barakura, Bhatkal, Honavar and Gokarna.

Sometime after returning to Sringeri, the Acharya set forth on another pilgrimage to Gokarna.

Somasekara II (1714-39) visited Sringeri, and after he returned to his capital, his minister, a fanatical Vira Saiva, had two mathas of his faith established in the heart of Sringeri town much to the embarrassment of the Acharya, who thereupon went on another pilgrimage. The Swamis of the Madhva mathas in Udipi welcomed and entertained him. He then retired to Haladi. Peshwa Baji Rao, who was then campaigning in the Karnata country sent a message to the Nayak to have the Vira Saiva mathas in Sringeri removed, and the neighbouring Karnataka chiefs also urged upon him to make it easy for the Acharya to return to Sringeri. The Nayak issued orders for the removal of the mathas and the Acharya returned to Sringeri.

Krishna Raja Wedeyar II of of Mysore sent from Srirangapatnam elephants, silk cloth and other offerings to the Acharya, whom he described as 'the ruler of the Yoga empire seated on the jewelled throne of Sringapura.' The Acharya founded a matha at Belur.

The active association of the Maratha ruling houses with the Sringeri matha began during the reign of this pontiff. Raja Ram's son Sivaji II, Sambhu Chatrapati of Kolhapur line, Peshwa Baji Rao, and Balaji Rao Ballal Pradhan were great devotees of the Acharya and were firmly enforcing the supremacy of the Guru in all Socio-religious matters.

The Acharya had a marked devotion to Sri Mahabalesvara of Gokarna and to Sri Mukambika of Kollur, who was also the tutelary deity of the Keladi Nayaks. His 'Mukambika stotra' and his 'Sarada stotra' commemorating a Navaratri celebration are two gems of poetry. He conducted festivals in the Sringeri temples on a lavish scale, to which, among other chiefs, the Setupati of Ramanathapuram also sent offerings. He had a linga, by name Vidyasamkara, installed in Ramesvaram.

Sri Vidyabharathi Book Centre, Sringeri

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His last letter to Basavappa II written in 1739, conveyed the news of his illness and his eagerness to nominate a suitable successor.

The benign influence of 'the jewelled throne of Dharma' in Sringeri was shed on all alike. Visiting scholars were lavishly rewarded. By their personal conduct and teachings the Acharyas lessened the acerbities born of the conflict of contending philosophies and etc.

The pilgrimages of the Acharyas and the temple festivals afforded opportunity for all classes of people to approach the Jagadguru for guidance and instruction for their spiritual betterment. The samsthanam, was only an ancillary to the Sarada pitha, the primary aims of which it was meant to subserve. The resources of the samsthanam also helped to maintain yatis, sadhakas, learned men, temples, feeding houses and other charities.

28. SRI ABHINAVA SACCHIDANANDA BHARATI I: (1741-1767)

When the new Svami ascended the Vyakhyana simhasana, Basavappa Nayak II was on the throne of Bednur. After him Channa Basavappa ruled for two years and was succeeded by Rani Virammaji. The Rani invited the Acharya to her capital, offered him a sphatika linga and image of Krishna set in rubies and lands valued at three hundred pagodas.

Krishna Raja Wadeyar II was then ruler of Mysore with his capital in Srirangapatnam. He invited the Acharya in the sure belief that the Acharya's presence in his State would bring in the much-needed rains for the country, and granted Belavadi and its hamlets.

His government rendered the necessary help to the Sringeri samsthanam in the collection of dues and contributions, in the maintenance of order in the villages and in the achara vicharas. Lands granted to the samsthanam by private parties were also ordered to be treated as sarvamanyam.

Venkatadri Nayak of Belur sent offerings to the Acharya. Veerapa Udeyar, ruler of Coorg, granted the village of Kodalimande to defray the expenses of puja on the Vijayadasami day in the temples at Sringeri.

Balaji Baji Rao Pradhan, Peshwa (1740-61) sent from his camp on the banks of the Krishna valuable offerings to Sri Sarada and the Acharya.

Peshwa Madhava Rao Ballal Pradhan instituted an annual grant for agrapuja to the Jagadguru. In response to an invitation from the Peshwa's uncle Ragunatha Rao, the Acharya went to Poona in 1760-1. On that occasion Haidar Ali, who had become ruler of Mysore, wrote to the Acharya: 'You are a great and holy personage. It is but meet that all should desire to pay respects to you, and I am happy you are responding to Ragunatha Rao's invitation'.

From Poona, the Acharya went to Nasik where he attained videha mukti.

29. SRI NRSIMHA BHARATI VI: (1767-1770)

In 1766, Peshwa Madhava Rao and Nizam Ali were at war with Haidar. A brief respite helped Haidar to regain his lost territories. Notwithstanding troubles at home caused by Ragunatha Rao, the Peshwa again made war with Mysore, and both sides being exhausted, peace was concluded only in 1770. Under such circumstances Sri Nrsimha Bharati VI could not take charge of the matha in Sringeri. Haidar, however, wrote assuring the Acharya that his officers would see to the proper maintenance of the charities and the protection of the samsthanam lands. The Acharya attained videha mukti in Nasik.

For about ten years, Nasik was the centre from which the Jagadguru propagated the message of Dharma. Between 1761 and 1772, Madhava Rao gradually enhanced the annual State grant to Sringeri matha from two hundred rupees to fifteen hundred rupees.

30. SRI SACCHINANANDA BHARATI III: (1770-1814)

Haidar demonstrated his esteem for the new Jagadguru by issuing nirupas (1780) to all officers directing them to render all assistance to the matha.

Tipu, who succeeded Haidar, was opposed by the Marathas, the Nizam and the English. In the course of the campaigns of the 'Third Mysore War' (1790-2), Parasuram Bhau marched on Bednur. Hhis hosts commanded by a Patwardhan foolishly plundered Sringeri. In a letter commisserating the Acharya, Tipu wrote: 'People who sin against such a holy place will at no distant date suffer the consequences of their misdeeds. Treachery to gurus will lead to all round ruin, desturction of all wealth and the ruin of the family'. He seat four hundred rahatis for the restoration of the temple and the reconsecration of the image of Sri Sarads.

On several occasions Tipu sought the blessings of the Acharya. He once wrote that he depended upon three sources of strength, God's grace, the Jagadguru's blessings and the strength of his arms. He requessted the Acharya to perform Satachandi and Sahasarachandi japa and homa. In a subsequent letter the Sultan acknowledged the miraculous effects of the yaga-how he was successful in his enterprise and how rains fell and the land flourished.

The Acharya decided to go to Poona to seek redress for the spoliation of the matha. Tipu invited him to Srirangapatnam before proceeding to poona. Not having heard from the Acharya for a long time after he reached Poona, Tipu requested in a letter expressing his conviction that wherever a godly personage like the Acharya stayed, there was sure to be prosperity. After returning to Sringeri the Acharya set out on a pilgrimage to Tirupati, and other holy places and Tipu sent a rahadari for it (1792). While the Acharya was at Kanchi, Tipu reque-

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sted him to bless his charities to the temples there and the work of renovating the temples party destryed during his father's compaigns.

Tipu even desired to make a pilgrimage to Sringeri, but the desire was not fulfilled. Between 1791 and 1798 Tipu wrote twenty nine letters to the Acharya, and every one of them breathed the high veneration he had for the latter.

It is remarkable that Tipu's enemies also sought the blessings of the Acharya. Nizamul-Mulk, the founder of Asaf Jahi dynasty in Hyderabad, evined very high respect for the Sringeri Guru and issued several firmans and sanads conferring special privileges on the Math, which his son Nizam Ali Khan (1761-1803) confirmed in sanads dated 24, Rabiussani and I. Jamadiulavval A.H. 1196 (8th and 16th April 1782).

In 1782-3. Hindu Rao Ghorpade granted to the matha one hundred moyins a year, and in 1786-7 Daulat Rao Hindu Rao Ghorpade, the village of Timmanhatti. In 1793-4 Mahadji Sinde who was on a visit to Poona, donated the village of Pimpalgat. In 1800 Peshwa Baji Rao II communicated his decision that agrapuja should be paid to the Sringeri pitha in all religious assemblies. He further declared himself a disciple of the math, and a rahadari (1805) issued by the East India Company refers to the Sringeri Svami as the guru of Pandit Pradhan Peshwa Bhadur.

1785-6 Basavappa Nayak of Jugali (Anekal taluk), Basavappa Nayak of Santebennur and Chamaraja Wadeyar of Mysore conveyed the respects to the Acharya with presents and grants.

After Tipu's death, the rightful sovereign Krishna Raja Wadeyar III was placed on the throne. During his minority (1799-1811) Diwan Purnaiya carried on the administration as Regent. A Madhva Brahman by birth, Purnaiya had a prejudice against Advaitins and their Acharyas. He thought that the Sringeri Acharya was leading a life of indolence in the midst of plenty and waited for an opportunity to bring about his discomfiture. When the Acharya was in the capital he proposed a polemical contest between the Acharya and the ablest of the Pandits in Mysore. The Acharya accepted the challenge on condition that a curtain was laid between him and all the others assembled. Discussions began and soon reached a high intellectual level. To Purnaiya it appeared that he heard the voice of a woman from behind the curtain. Unable to restrain his curiosity, he slightly pushed aside the curtain and peeped in. What a wonderful vision he had! He saw the figure of Sri Sarada discoursing, and slowly it transformed itself into that of the Acharya. He fell at the Acharya's feet praying for pardon, vowed to serve him to best of his ability. And well indeed did he serve the Acharya when as regent of Mysore he was in the plentitude of his power.

Thirty-eight letters written by the Regent to the Acharya are on record. In 1805, the Acharya was on a pilgrimage for which the Regent afforded all facilities. While at Madras he saw the Governor. The East India Company issued a rahadari and provided an armed retinue for the Acharya's safety with instructions to officers to offer all facilities to the Acharya's pilgrimage. After visiting Tirupati, Kanchi, Kalahasthi, Madurai, Ramesvaram, Trivandrum and other holy places, he went to Srirangapatnam and returned to Sringeri.

The Regent strictly enforced on his officers the duty of seeing that the rights and priveleges of the Acharya and the Samsthanam were respected. Haider and Tippu had conceded the right of the Samsthanam authorities to take cognisance of and punish, in accordance with the SMRITI codes, Brahman guilty of such offences as theft of gold and drunkenness. This and other powers of the Samsthanam were scrupulousy protected.

The Regent held that no other Svami could be taken out in ADDA PALAKI and sent through the Amildar of Koppa a stern warning (1807) to a wealthy merchant Heccha Timmayya against instigating the Svami of Hariharapura matha to be carried in ADDA PALAKI or assume any insignia he was not entitled to. Sivaganga Matha, he declared, should always come after Sringeri Matha in receiving contributions from disciples. The Puttige Swami at Tirthahalli meddled with the affairs of the Haiga matha, which resulted in the death of the agent of the latter. Purnaiya instructed his amildar at Kavaledurga to bring home to the Puttige Svami the illegality and high-handedness of his action, and intimated that in regard to the Haiga matha and all other mathas subordinate to Sringer, the Sringeri Jagadguru alone could issue the necessary orders. (1810).

In 1811, Regent Purnaiya handed over the reins of Government of Maharaja Krishnaraja Wadeyar III on his attaining the age of majority. The Maharaja lost no time in extending a respectful invitation to the Acharya to visit his capital.

The Acharya then went to Harakeri, which in 1812 the Maharaja had declared a sarvamanya village belonging to Sringeri Samsthanam, for the **Chathurmasya** vows for the year, and there cast off his mortal body. Thus passed away from this world an eminent sage, whose spiritual greatness commanded the veneration of the Muslim and Hindu rulers of Mysore, Peshwas Madhava Rao and Baji Rao II, Mahadji Sinde; Nizam Ali Khan, and last but not least the governors of the East India Company.

31. SRI ABHINAVA SACCHIDANANDA BHARATI II (1814-1817)

This was a short reign of three years. The Maharaja wrote to the Agent Venkatachala Bhatta: 'the spiritual throne of Sringeri being pre-eminent and the Svami new to his charge, he should manage its temporal affairs in such a way as to safeguard its property and maintain its prestige'.

Sri Vidyabharathi Book Centre, Sringeri

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When the Svami felt his end was approaching, he ordined a young Brahmachari, a native of Sringeri Agrahara, and six days later, passed away.

32. SRI NARASIMHA BHARATI VII

(1817-1879)

Sri Narasimha Bharathi was born in 1798. Even as a boy, he had walked all the way to Kasi to learn the Sastras from learned Pandits. After assuming the headship of the pitha, the Acharya strenuously applied himself to securing high proficiency in several branches of learning, besides mastering the details of the administration of the matha. He conquered hunger and sleep. When he was hardly fifty years of age, he gave up normal food and subsisted on a handful of boiled pagal **(Momordica charantia).** He spent practically the whole day in meditation and puja. While he was in Bangalore in 1858, Commissioner Bowring, who had heard of the austure and godly life of the Acharya, wished to see for himself the truth of the reports, and one day at one A.M. he went incognito to the Acharya's camp and slightly drew aside the curtain in front of the puja hall. Oblivious at what was happening around and with his head bent down, the Acharya was offering flowers to Chandramowliswara. The Commissioner contemplated on the spectacle with reverence and wonder. His letters to the Acharya are eloquent expressions of his esteem.

His was an indomitable will and he never swerved from any decision he had taken. Never aggressive, never impatient, he gently set about working till his purpose was accomplished. From constant meditation on God Nrisimha, his mien assumed a character of stern sublimity and struck awe and reverence in the minds of those who approached him. His heart was however very tender, and would easily melt at the sight of distress.

Maharaja Krishna Raja Wadeyar III invited the Acharya to Mysore in 1822. The Maharaja confirmed the right of the Matha to own and cut sandalwood trees in the Sarvamanyam lands and issued several orders to the amildars to exempt articles brought to the matha from taxes and to enforce the disciplinary action taken by the matha against wrong doers. Palace servants were also brought under the jurisdiction of the matha in the matter of Acharya Vichara. He further confirmed the right of the matha to the property of the disciples who died without heirs, subject to a limit of the value of a thousand rupees; and if the value exceeded the limit, permission of the Government had to be obtained. Civil suits, such as those relating to partition of property among the disciples, were referred to the matha.

The Maharaja zealously upheld the primacy and prestige of the Sringeri Pitha by forbidding Svamis of the minor mathas to use unauthorised insignia such as **svetachatra** and **makara torana,** and directing the Svamis of Hariharapura, Tirthahalli and Molabagal mathas, and such others as here subordinate to Sringeri, to guided by the instructions that the Sringeri Matha might issue (1828).

Alleging on dubious grounds misrule against the Maharaja, Governor-General Bentinck placed Mysore under the administration of British Commissioners (1831). The Commissioners, however, took a very helpful and sympathetic interest in the affairs of Sringeri. Mark Cubbon declared in 1837-38 that no appeal would lie to Government against orders passed by the matha, and also decided that revenue returns need not be submitted to Government by the authorities of Samsthanam, which could freely exercise its time-honoured privileges, such as exemptions from taxes, enforcement of law and order within its limits and the right to inquire into civil suits.

The Maharajah expressed in a letter to the Acharya in 1834 the poignancy of his feelings at the turn of affairs. He wrote several letters too the Acharya's camps in the north requesting his return to Mysore. He kept the Acharya informed of the several suspicious events in the palace. In 1854, the Acharya paid his second visit to Mysore and initiated the Maharaja into the study of **Siva Gita.**

Soon after Mysore was taken under British administration, the Acharya went on a long tour of pilgrimage to the north. Collector Alexander Nisbet welcomed the Acharya at Dharwar, and provided him with considerable escort during his pilgrimage to Nasik, Dwaraka, Kurukshetra, Kasi, Bhadrikasrama, Jagannath etc. (1842).

The visit to Hyderabad State which extended over three years, was marked by unprecedented manifestations of enthusiasm and esteem for the Acharya's high position and spiritual attainments. The first proclamation issued by the Nizam's Prime minister refered to the 'auspicious tour' (savari mubarak) "of the most holy personage who could dispense blessings from where he stayed, but in the fullness of his grace had condescened to tour at the kingdom of Hyderabad." The Government of the Nizam issued a series of proclamations contaning **takids** to all Jagirdars, Deshmukhs, Deshpandes, Patels etc. in the Subhas of the Deccan to prohibit all other matadhipathis from displaying **Mahabirudavalis** (insignias of high honour) and touring the deminion to collect **Kanikkas.**

The Sringeri Matha was represented in Hyderabad by two agents under whom were **Pranth Dharmadhikaris** whose duty was to colled **Nazarana** during wedding cermonies, **Diparadhana Kanikkas, Prayaschitta payments** etc. The nature and amount of these collections were prescribed by **sanads** issued by the Nizam. The decision of the matha **Dharmadikari** in caste disputes cases of lapse from the spiritual and moral codes **(smritis)** were enforced by the **Sircar** officers.

The Achary's progress through the North Indian

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States was marked by demonstrations of respect and devotion. The Gaekwad of Baroda issued a rahadari to help the progress of the Acharaya's party. Annual cash contributions and offerings to the matha were promised by Jayaji Rao Sindi of Gwalior (1853), Tukoji Rao Holkar of Indore (1848-9), Jaswant Rao Pawar and Haibat Rao Pawar of Dhar, Shaji Raja Bhosle of Akalkot, Bhaskar Rao Dadaji Sachiv of Nargund and Narasinga Rao Sitole Deshmukh (1849), Rukmangada Rao Pawar of Dewas (1849) and Raja of Kutch (1851). The Acharya performed Chaturmasya of 1855 at Bhavnagar.

When the Acharya returned to Sringeri after his northern tour, he was sixty years old and it occured to him that he should nominate his successor and give him suitable raining; fixing his mind upon a promising boy, he came to Mysore. The boy, Sivaswami an orphan, was under the guardianship of his brother Lakshmi Narasima Sastri, a pandit at the Court of Mysore. Young Sivaswami was admitted to the Sanyasa Asrama under the name of Sri Sacchidanada Siva Abhinava Nrishimha Bharati Svami. The formal installation of the junior Acharya was attended by the Maharaja and the Chief Commissioner.

Second tour in the South:

The Jagadguru and the young Svami then started on another extend tour. Leaving Srirangapatnam, they visited Nanjangud, and Chamarajanagar and then toured the districts of Coimbatore, Salem. Tiruchirapalli, Madurai, Ramanathapuram, Tirunelveli, Trivandrum, Chingleput, Madras, North Arcot, Cuddappah and Kurnool. During this tour, which lasted twelve years, the Mysore, Madras and India Government had made proper arrangements for the reception of the Acharyas and providing escort suitable to their position. In a memorandum, Commissioner Bowring desired all officers 'to afford the Guru all requisite aid and to direct their subordinates 'to receive him with becoming attention' and further said that "the Guru as the head of the Smartha faith has always been treated with 'peculiar honours' enjoyed by no other spiritual Director but only of the greater proportions of the Hindus of Southern India but also of leading Mahratta Houses, such as Holkar and the former Peshwas. It may be said that **his influence is far greater that than of any Spiritual guide in India,** and I presume that it is for this reason that he is regarded with such unlimited respect... The guru Nursingh Bharati is a venerable old man of 72, who has been a great traveller and has a considerable reputation for learning. He is deservedly respected, being a well established character for benevolence and Wisdom."

During these twelve years, the Jagadguru had made all arrangements for the suitable raining of his successor. He returned to Sringeri in 1877 and entered Mahasamadhi in 1879.

33. SRI SACCHIDANANDA SIVA ABHINAVA NRSIMHA BHARATI (1879-1912)

Parentage:

Satakoti Kunikal Rama Sastri's grandson. Sivaswami, was the third son of Lakshmi Narasimha Sastri a court pandit of Mysore and was born in 1858 A.D. Pingala, Palguna Ba 11. Even as a child he lisped words of divine praise. He lost his father in his second year, and his mother in his fifth; and was brought up and educated by his brother. In 1866, Sri Nrsimha Bharati Swami ordained him under the Diksha name of Sri Sacchidananda Siva Abhinava Nrsimha Bharati. The young sanyasin, eight years old, was fatigued at the end of all the daylong rites of ordination and when he was put to test much to the wonder of his guru, he mumured in his sleep **Sarvoham, Sarvoham** manifesting the spiritual potentiality that lay in store for him.

After the formal installation the two Acharyas started on a tour. After visiting Srirangapatnam, Nanjangud and Chamarajanagar, they toured the districts of Coimbatore, Salem. Tiruchirapalli, Madurai (then including Ramanathapuram) Tirunelveli, Trivandrum Chingleput, North Arcot, Madras, Cuddappah and Kurnool, and returned to Sringeri in 1877. During the twelve years the tour lasted, the education and training of the young Acharya was completed under the personal care of the senior Guru. On Sri Nrsimha Bharati Svami attaining **Mahasamadhi,** Sri Sacchidananda Sivabhinava Nrsimha Bharati ascended the **Vyakyana Simhasana** of the Sarada Pitha as thirty-third in apostolic succession.

Second tour (to the North)

The first six years of his incumbency were spent in constant puja and in yogic exercises, in which he soon attained perfection. He was in constant spiritual communion with his guru and this gave him the necessary inspiration and sustaining faith. He started on a tour in February 1866 and first went to Gokarna to worship at the shrine of Sri Mahabaleswara, who was in the last thoughts of his Guru. He then visited Jamkhandi at the pressing invitation of the chief, Ramachandra Patwardhan, who presented a diamond necklace and offered to meet the expenses of one of the festivals in Sringer. Visiting one place after another, the Acharya reached Kolhapur, where the Svami of the local matha received him with due respect. The Acharya did not proceed beyond Poona and started on his return journey. In Bellary, the Lingayats who first objected to the Acharya being taken in procession, were so overwhelmed by his inspiring presence and charm of expression that they withdrew all their objections and the procession passed without a hitch. After 4 years of absence, the Acharya returned to Sringeri in 1890.

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Third tour (to the South)

Life in Sringeri for the next two years was a quiet one for the Acharya, who daily gave lessons in advanced works on Vedanta Maharaja Chamaraja Wadeyar sent a pressing invitation which the Acharya accepted. He went to Mysore in 1891. After visiting Nanjangud, the Acharya went to the source of Kaveri in Coorg. Sathyamangalam and Gobichettipalayam were then visited. In the latter town, the Acharya consecrated and installed the murthi of Sri Subramanya in a temple built by a wealthy resident of the place. He then visited the Agraharams on the banks of the Kaveri and at Ayyampalayam, laid the foundation of Dandapani Temple at the request of a wealthy mirasdar. Then to kadattur, Palani, Madurai and Rameswaram. During the navarathri which he celebrated in Ramanathapuram at the earnest solicitation of the Raja he stopped the gruesome form of worshipping the Goddess by sacrificing sheep and installed within the palace enclosure Sri Raja Rajeswari and a Sri Chakra and arranged for the daily puja according to Vedic rites, for which the Raja set apart a village. The Raja further offered to the Matha five villages in his zamin. He then visited Koilur near Karaikudi which is the seat of an Advaita matha conduced by the Nagarattars (Nattukkottai Chettiars) and several others towns in Chettinad. The Nagarattars gave him Rupees thirty thousand towards renovation of the temple of Sri Sarada in Sringeri. There he heard the news of the death of the Maharaja Chamaraja Wadeyar which much distressed him.

Proceeding to Tirunevali, he visited Banathirtha, the source of Tamraparni, one of the most sacred thirthas of our land, where the Zamindar of Singampatti entertained him. On the return journey he installed Sri Dandapani, Sri Prasanna Parameswara, Sri Prasanna Parvathi and Sri Srinivas in the temple which Mirasdar Tandavaraya Pillai had built at Aiy ampalayam (April 1895). At Bangalore he received an invitation from the Maharani Regent and went to Mysore to console her and bless the young princes.

With the help and blessings of the Jagadguru and the cooperation of Raju Sastri and other descendents of Sri Appayya Dikshitha, a devout Yati, Svami Mahadevendra Saraswati of the Upanished Brahmendra Matha at Kanchi got the Meenakshi Sundareswar temple (near Vellore), associated with the sacred memory of the Dikshita, renovated, performed the Kumbabhiseekam and arranged for regular daily worship (1892).

In 1894-5, the Government of the Maharaja Sinde of Gwalior communicated their decision that in that State, the Sringeri Matha should be given precedence over the Sankesvar matha. Soon after he returned to Sringeri, he established the Sadvidyasanjivini providing for studies in Vedas and Sastras. He himself taught Vedanta to some advanced students.

Pandit Madan Mohan Malaviya deputed one of his friends to invite the Acharya to Varanasi to lay the foundation-stone of the Hindu University. The Acharya regretted his inability to proceed to Varanasi at such short notice and instead sent a pair of his guru's sandals, which, he said, would impart greater blessings to the enterprise than he could ever do.

The Jagadguru's mind was set on retirement and tapasya. He had a portion of the jungle to the south of the river cleared and an asrama put up in the clearing, which he named Narasimhavana after his guru. He lived there for most of the year, but the Chaturmasya months, he spent in the matha buildings. Maharaja Krishna Raja Wadeyar with his brother and his tutor Fraser came to Sringeri in 1898 to obtain the guru's blessings before assuming the reins of administration. He repeated the visit in 1901.

The need to take effective steps to counteract the spread of irreligion and materialism and indifference, if not opposition, to the age-long spiritual and modern codes was very prominent in his mind. Centuries ago, when there was spiritual chaos in the land, Sri Samkara incarnated and revived the dharma of the land. The Acharya longed for another descent of the Spirit of the Master for which purpose he felt it necessary to build a shrine at the birth place of Sri Samkara and make it a great centre of pilgrimage to radiate spiritual influence all over the land.

As a first step he instituted the annual festival-Sri Samkara Jayanti-a five-day festival in April-May in honour of the great Master's birthday. The festival has since become popular in the country and is now marked in the almanacs.

Deputed by the Acharya, Diwan Seshadri Aiyar succeeded in identifying the site of the ancient agrahara in Kalady (Kalati), the birthplace of Sri Samkara. The Acharya depupted the learned Nadukaveri Srinivasa Sastri to go to the place every year and conduct the festival. In 1905 the Acharya sent his agent Srikantha Sastri and A. Ramachandra Aiyar, a retired Judge of the High Courts of Travancore and Mysore to acquire with the help of the Travancore Government the land about Kalady. The pious and highminded Maharaja Rama Varma (popularly called Sri Mulam Tirunal) and his Diwan V.P. Madhava Rao readily fell in with the proposal. The Maharaja introduced in the State as Law, the provisions of the Government of India Act of 1904 for the Preservation of Ancient Monuments, and in pursuance thereof 'acquired' Kundakara puraiydam lekkam No. 115 registered in the name of Kaipalli Nambutiri, and in the possession of Tekkematam Svamiyar and other lands in Kaladikara Manjappara Proverthy, Kuttanad Taluk, which are associated with Sri Samkaracharya containing sites which are known as his birthplace, the site where his house stood and the site on which the remains of his mother were cremated. The Maharaja placed the site so acquired at the

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disposal of the Jagadguru together with ten thousand rupees for developing the site for the shrines to be built on it.

Fourth Tour (to Kalady)

Overjoyed with the initial success of his scheme, the Jagadguru sought the grace of Sri Sarada and commenced his tour to Kalady. During these year he had become so enamoured of a quiet life of contemplation and communion with the Self in the quiet retreats of Narasimhavana, that it was a great wrench tearing himself away from the place. The verses that he addressed to Sri Sarada on the occasion came from the depth of his heart and reflect the working of his mind and his spiritual experience. 'Why then do you send me away from your presence? I was happy spending my time visiting my Guru's shrine or the shrine of Sri Vidya-tirtha, wandering along the Narasimha hill, chanting the Vivekachudamani or Atmavidyavilasa or the hymns of Sri Samkara or seated on the sands of the river fixing my mind on the paravattva (the Eternal Truth)? Am I not your child entrusted to your special care by my guru?—in these and similar strains did he pour out his heart.

But the great scheme called for fulfilment. It was Sri Sarada's behest as he understood it. Before he felt Sringeri he laid the foundation of a new temple for Sri Sarada to be built of granite. The Maharaja with his wife, mother and brother paid a sudden visit to the Acharya, and received initiation in the Sivapanchakshari and Sri Vidya mantras and the worship of Sri Chakra.

Leaving Sringeri in February 1907, the Acharya reached Bangalore in May. At the request of V.P. Madhava Rao, who had become Diwan of Mysore, and A. Ramachandra Aiyar, he installed an image of Sri Samkara in the newly acquired plot in Samskarapura in the heart of Bangalore City. Passing through Mysore by quick marches, he reached Gobichettipalayam, and visiting the villages on the banks of the Kaveri, arrived at Jambukesvaram (Tiru-vanaikoil) near Tiruchirapalli to praticipate in the Kumbhabishekam of the temple of Sri Jambunatha and Sri Akhilandesvari, which had been renovated by Chidambaram Chettiar of Kanadukattan. After a brief halt at Srirangam and Tiruchirapalli, he ravelled to Koilur through Pudukkottai, then to Kanadukattan, Karaikudi, Devakottai, Kunnakudi where he performed the year's chaturmasya. Then Maduari, Ramanatha-puram and Ramesvaram were visited. The disciples in the towns and villages of Tirunelveli district gave him a rousing reception, and out of their munificent contributions, two lakhs of rupees were earmarked for the consecration of the Kalady shrines. The Acharya went to Papanasam Banatirtha falls, and Sri Kanayakumari. When he reached Trivandrum in 1909, a royal and unprecedented reception awaited him. The Maharaja presented an elephant and another sum of ten thousand rupees towards the expenses of the consecration of the Kalady shrines.

The Conscration of the Kalady Shrines:

At Perambavur, five miles from Kalady, the agent of the matha Srikanta Sastri and Ramachandra Aiyar came to the Acharya to report progress. The Acharya soon went into samadhi, and there stood before him the vision of Sri Aryamba, mother of Sri Samkara, as if welcoming him with a winning and benevolent smile. Reaching Kalady, the first place he visited was an asoka tree which stands at the place where the blessed mother was cremated by Sri Samkara.

Kalady, for long a sleepy hollow in the woods, pulsated with a new life on the arrival of the Acharya. Two beautiful shrines had been built, one for Sri Samkara and the other for Sri Sarada, both of which the Jagadguru consecrated on Monday, February 21, 1910, (Saumya, Magha Su 12). The act symbolised the re-descent of Sri Samkara on earth, and the Acharya prayed to both Sri Samkara on earth, and the Acharya prayed to both Sri Samkara and Sarada to establish in the land the reign of Dharma and ensure the well-being of all people.

The Svami of the Sivaganga matha was also present during the ceremonies. During his stay in Kalady, the Acharya received the Maharajas of Mysore and Cochin, and the Diwans and high officials of the States of Mysore, Travancore and Cochin.

On the return journey the Acharya passed through Cochin State, Coimbatore, Salem and Tiruchirapalli districts, and reaching Aiyampalayam installed in the Sri Dandapani temple of Tandavaraya Pillai, an image of Sri Samkara. His agent had already installed there an image of the Acharya. In the Mysore state, he visited Nandi hills and then Bangalore, where in the newly built matha buildings, he instituted a College of Higher Samskrit studies - the Bharatiya Girvana-Praudha-vidya-abhivardhani— and declared open the residential quarters for teachers and pupils which V.P. Madhava Rao had donated. Reaching Sringeri in March 1911, he hastened to the shrine of Sri Sarada and sang hymns of thankfulness saying, 'I have seen the Mother.....What then remains to be done?

The Choice of successor:
Attainment of Videhamukti

The Jagadguru had already fixed upon Narasimha Sastri, a young man born in Sringeri, of sparkling intelligence and exemplary character' for nomination as his successor to the pitha. He had prayed to the Devi fervently to make Narasimha 'a paragon of wisdom, a pupil to me.' Narasimha was at that time pursuing higher studies in the Samskrit College in the matha at Bangalore. Early in March 1912, the Jagadguru felt it was time for him to renounce his body. Finally resolved to initiate his successor, he directed that Narasimha Sastri should be brought to Sringeri after informing the Maharaja.

On March 20, 1912, (Paritapi, Chaitra 2), the great

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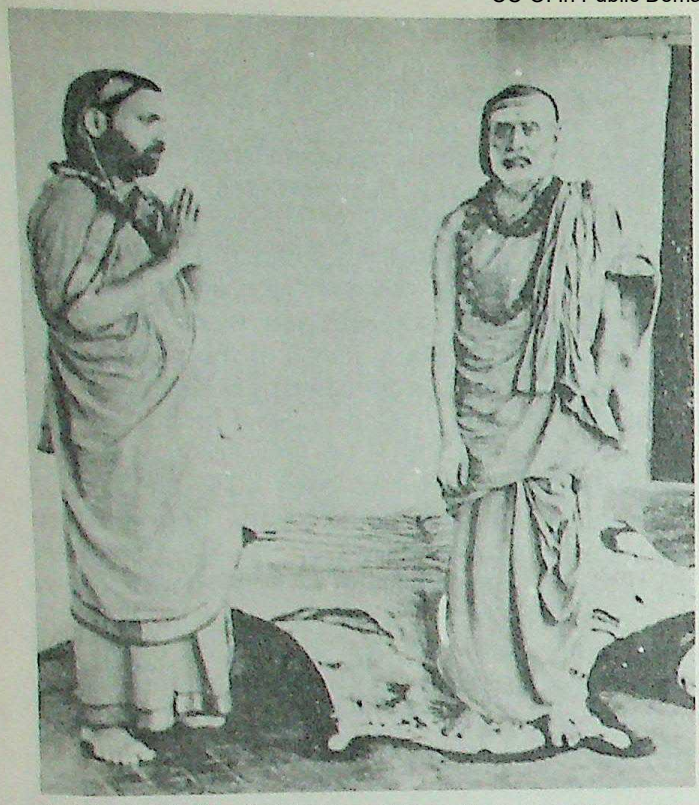


Acharya attained videha mukti and his mortal remains were interred in Narasimhavana, and over the samadhi, a linga was installed. Sri Narasimha ascended the pitha on April 7 under the name of Sri Chandrasekhara Bharati Svami.

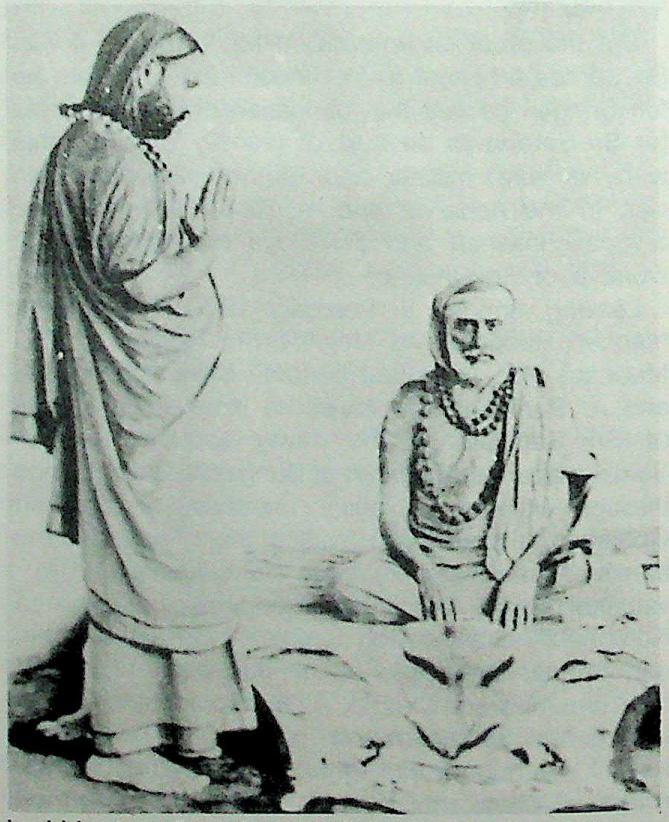
A prince among atmajnanis, an exemplar of bhakti, a veritable Bharati in knowledge, an adept in yoga, Sri Sacchidananda Siva Abhinava Nrsimha Bharati Svami was universally hailed as an avatar of Sri Samakara. And appropriately enough he conceived the need to resuscitate Kalady, the birth place of Sri Samkara. His universal sympathy and benevolence drew to his presence men of all religions. Muslims and Christians no less than Hindus saw in him a saint full of purity and godliness. Tutor Fraser avowed that his conversation with the Acharya had lifted his soul above life's turmoil. Wrote Charles Johnston: 'He is a man of the highest character, a magnetic personality, a fine Sanskrit scholar, and a perfect master of the intricacies of the Vedanta philosophy.' Thousands sought relief from troubles, and none went away disappointed. He gave relief out of his intense psychic powers which came to him unsolicited.

Like Sri Samkara the Acharya preached Vaidika dharma and condemned immoral practice in the name of religion.

Many eminent Sanyasins had their training and vidyabhyasa under the Jagadguru; one of them is Sri Ventaramana Sarasvati who later became Sri Bharati Krishna Tirtha, Head of the Govardhana pitha and another K. Ramachandra Aiyar who became the sidha Sri Ramachandra Sarasvati. Ardhanari, who later became the siddha Vallimalai Sri Sacchidananda, had his first initiation from the Jagadguru into vairagya and vanaprasta asrama. In response to the Jagadguru's commands and under his guidance the Sri Vani Vilas Press, Srirangam, brought out a complete edition of Sri Samkara's works and a series of publications on Vedanta. The hymns sung by the Jagadguru on different occasions, often during his visits to temples, have been published as an anthology under the title Bhaktisudhatarangini. (Special articles about these two publications appear elsewhere in this souvenir-Ed).

34. SRI CHANDRASEKHARA BHARATI IV 1912-1954

Laureate among the scholars who were patronised by Sri Nrsimha Bharati VII was Subba Sastri. Later in life he retired to the Himalayas as a recluse. His son Gopala Sastri inherited his father's flair for learning. His spouse Lakshmi Ammal bore him fourteen children, but the youngest Nrsimha alone survived. Sparkling with intelligence, the young lad attracted the attention of Jagadguru Sri Sacchidananda Siva Abhinava Nrsimha Bharati Svami, who marked him out for succession to the pitha. The Jagadguru



had him transferred to the Sad-Vidya Sanjivini Pathasala for Vedic studies and later sent him to the College in Bangalore for higher studies in Mimamsa and Vedanta. He prayed that his disciple and successor should embody in his person all the great traditions of knowledge and spiritually that the pitha had stood for, and true to his samkalpa all of them found their abode and fulfilment in the disciple who ascended the Vykhyana simhasana under the name of Sri Chandrasekhara Bharati, (April 7, 1912).

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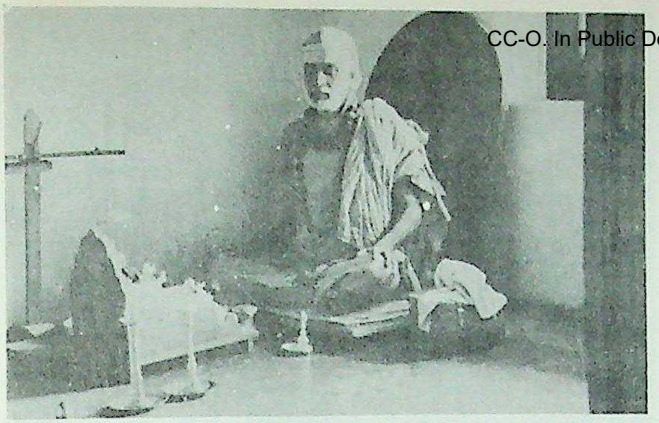


Early years of his Pontificate

The new Jagadguru gathered round him veteran scholars, one of them Virupaksha Sastri later became head of the Kudli matha. Virupaksha often proclaimed that the Jagadguru's profound scholarship was the result of divine grace rather than any effort on his part. Within three years, the Jagadguru mastered all the recondite works on Vedanata, not to speak of the other sastras.

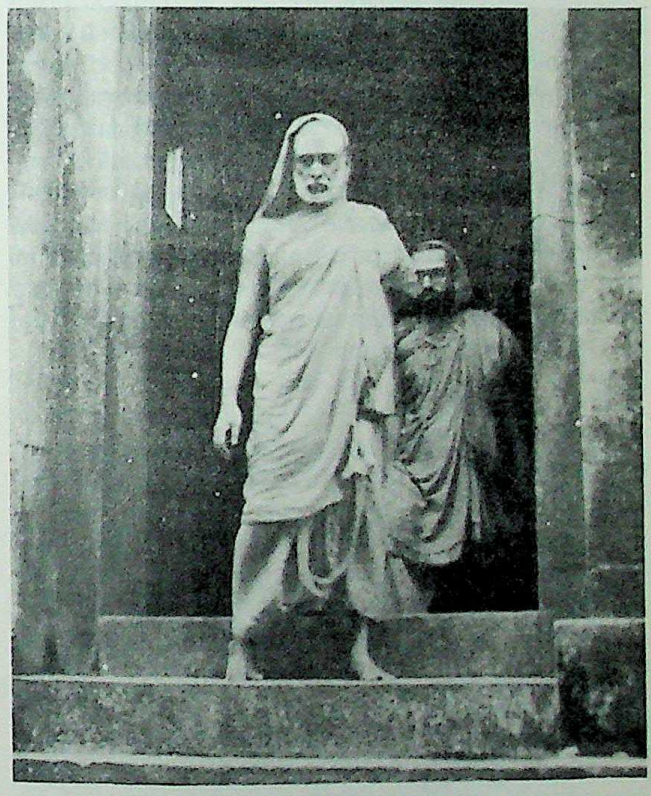
The renovation of the temple of Sri Sarada was completed, and a beautiful shrine was erected over the samadhi of the late guru in Narasimhavana. In 1916, the Acharya had the kumbhabhishekam of both the shrines performed, at which the Maharaja of Mysore was present, as also representatives of the Maharaja Gaekwad of Baroda and several other rulers. Thousands of disciples came to Sringeri to participate in the functions and receive the blessings of their new guru. The Jagadguru then set his heart upon tapasya, and placing complete faith in Sri Sarada and his guru, he withdrew into solitude, occasionally coming out to teach the bhashyas to deserving disciples.

First Tour

Invited by the Maharaja of Mysore, he started in January 1924 on a tour of South India. At Mysore the Maharaja received him with all tokens of devotion. He then entered the plains at Satyamangalam. His further itinerary was on the lines of his predecessor's: Gobichettipalayam, the agraharas along the course of the Kaveri upto Jambukesvaram, Srirangam and Tiruchirapalli, and then through Pudukkottai State to Chettinad, halting, at Kunnakudi for the Chaturmasya vows. After visiting Ramanathapuram, Ramesvaram and Madurai, he visited the towns and villages on the banks of the Tamraparani including Papanasam and Banatirtha falls and Tiruchendur, He worshipped the Goddess Kanyakumari and proceeded to Trivandrum where the Maharaja received him in a manner worthy of the eminence of the Achrya and the traditions. of his state. The Acharya celebrated Samkara Jayanit (April 1927) at Kalady, and inaugurated in the pathasala the courses in Vedanata. The Maharaja of Cochin visited the Acharya in Kalady. Then passing through Cochin State, he visited Palghat and Coimbatore and at Nanjangud instituted a pathasala. He reached Sringeri towards the end of 1927.

Life of Seclusion and tapasya : Nomination of Successor :

Four years of busy touring was followed by a long period of practical seclusion from the outside world, and the Jagadguru gave himself upto intense tapasya oblivious of his surroundings. But the affairs of the matha required attention. Under inspiration from Sri Sarada, the Jagadguru designated Srinivasan, a youth of remarkable intelligence and potentiality for spiritual eminence, his successor, and gave him sanyasa with the name of Sri Abinava Vidyatirtha Svami (May 22, 1931). The Junior Acharya soon became highly



Sri Vidyabharathi Book Centre, Sringeri

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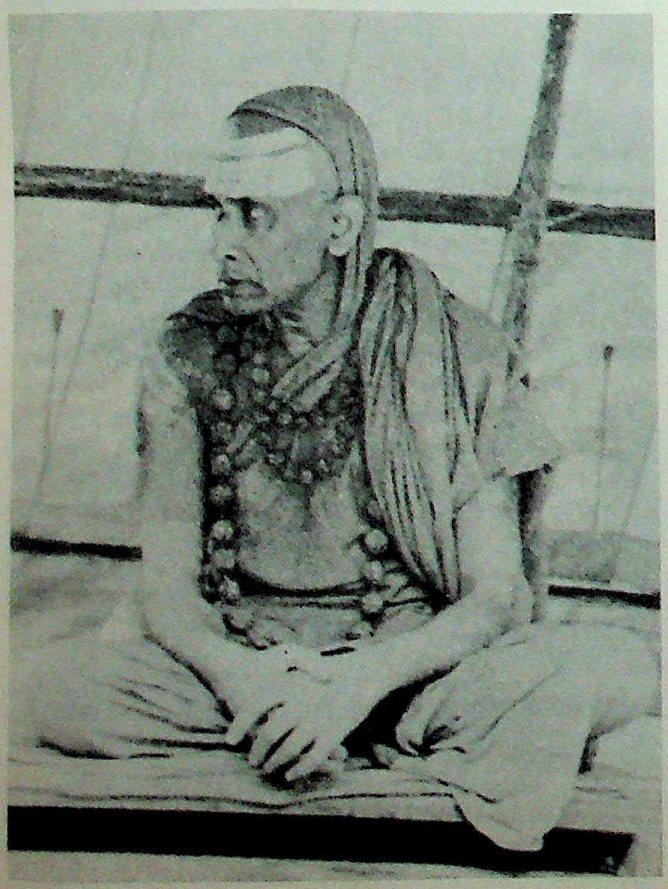
proficient in learning and took over the spiritual and secular affairs of the matha, giving considerable relief to the senior Acharya.

At the request of the Jagadguru, the Mysore Government appointed a senior officer of their administrative serivce, who under the designation 'officer-in-charge', took charge of the revenue administration of the samsthanam.

Seldom did the Jagadguru receive disciples while in retirement ; and on the few occasions that he did, for which hundreds would be waiting, a smile or a significant nod proved more efficacious and illuminating than a sermon, and would fill their souls with blesedness. By dint of introspection and tapasya, his body lost all suggestions of being material and appeared sublimated into spirit radiating a halo all round.

Some disciples (among them were medical practitioners) thought that his mind was unbalanced and attempted to 'cure' him, and finally convinced themselves that the 'malady' was incurable. To the surprise of these worthies, the Jagadguru would suddenly become 'normal' and baffle all their prognostications. During these exalted moods, the Jagadguru's experiences transcended space and time, and the few observations he then made proved it. His individual ego was merged in the Universal Ego, and wherever he turned, he saw and experienced the self, the one Self in all.



Second Tour

In 1938, the Jagadguru yielded to the prayers of disciples to visit Bangalore and stay there for some months. Facing the shrine of Samkara in the Samkara matha another shrine had been built for Sri Sarada which the Acharya consecrated. From Bangalore he went to Coimbatore and thence to Kalady, where he stayed for ten months. The Maharaja of Travancore Sri Chittirai Tirunal, and his distinguished Diwan C.P. Ramaswami Aiyar afforded all facilities during the Acharya's sojourn.

The Acharya returned to Sringeri in 1940 and again went into retirement in the Narasimhavana. Though he was not accessible, thousands who prayed for his blessings in their troubles got relief and many others were blesed even without any conscious atempt on their part to solicit his grace. Here is a thought-provoking incident. The Acharya was rarely interested in the news of the world and never read a newspaper. In his retreat none but his close attendants approached him. Suddenly one day in December 1950, he penned a letter of benediction to King Tribhuvan of Nepal, who had then fled his native soil and come to India. The Great Powers were none too friendly, and considered that he had abdicated. The letter of the Acharya held out the assurance that the king's troubles 'would disappear in the space of three weeks even as the morning dew before the rising sun and that by the grace of

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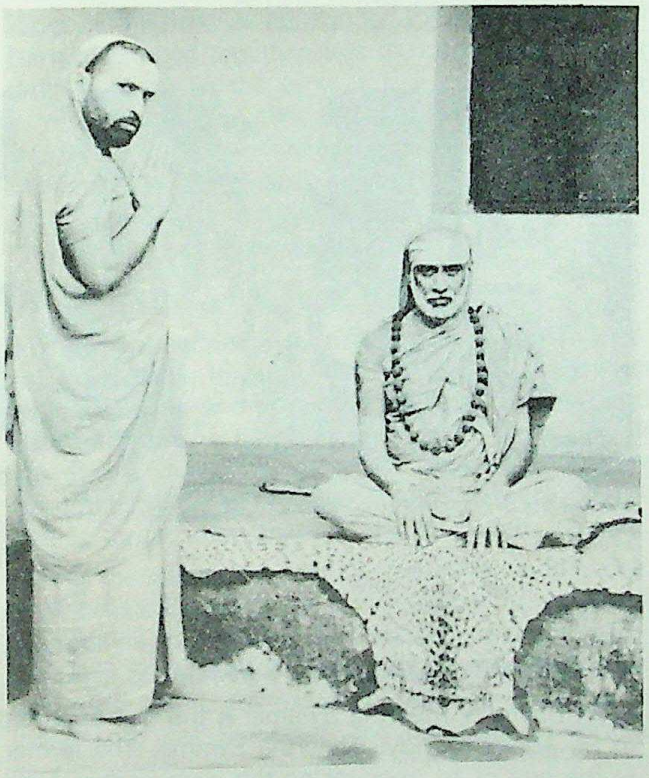
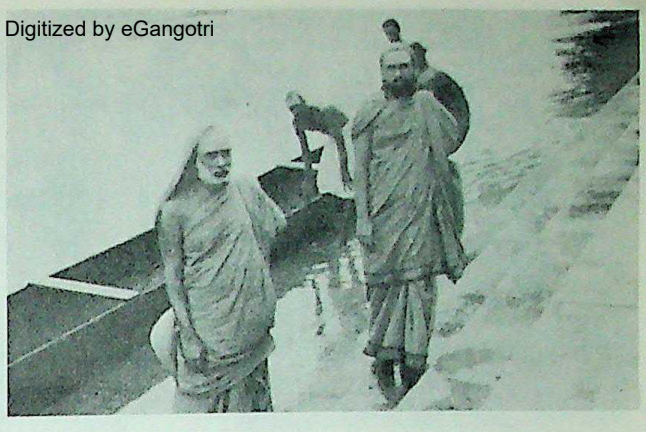
Sri Pasupatinath and Sri Sarada he would regain his throne.' King Tribhuvan did get back the throne, and the event opened a new and bright chapter in the history of Nepal. Countless others of various stations in life have similarly been blessed. These illustrates the universality of his mind in moods of introspection, and how compassion moved him to return temporarily to his egocentre to send a warning and blessing.

When numerous disciples approached the Acharays for permission to celebrate the sixtieth anniversary of his birth which fell in October 1952, he sternly discouraged the idea. When it was suggested that the funds collected from far and near would be spent in performing Atirudra and Sahasra Chandi homas, he approved. The homas were conducted



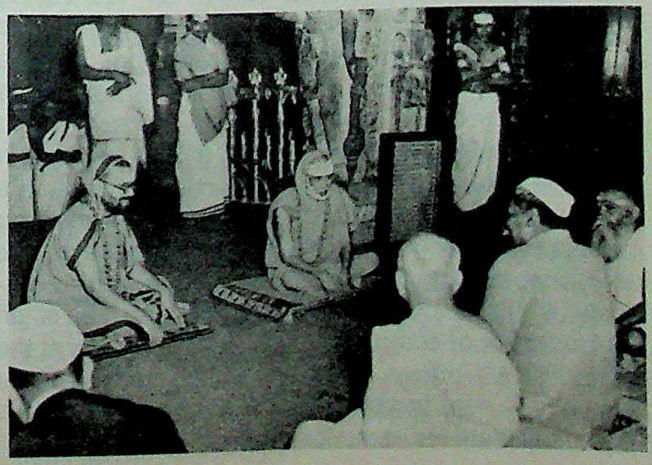
in April 1953 to secure happiness for humanity. A large concourse of people from distant places foregathered to witness this unique function and to get blessings of the Jagadguru. The Master sent his blessings with the assurance that the homas were acceptable to God, as a token of which there was a shower of rain when the ceremonies were reaching their climax.

The Jagadguru came out of his retirement for few weeks after the homas had concluded, resumed his normal routine and received disciples. On August 24, 1954, President Rajendra Prasad paid a visit to Sringeri and was recedived by both the Senior and Junior Acharyas with whom he spent some hours in intimate and soulful conversation. The Rastrapati's innate himility, piety, godliness and respect for saints much pleased the two Gurus, who showered on him their blessings.



Videhamukti

A few weeks later the Jagadguru of his own volition decided to free himself from the fetters of the mortal body. On Sunday, September 26, 1954, he got up very early in the morning and walked towards the Tunga; a servant followed at a slight distance. He stepped into the water without heeding the servant's warning that the water was deep there, and advancing further into the current had a dip. Then he did pranayama, and dipped again. The servent saw the Acharya's body floating down the current. In consternation the servant plunged into the river, caught hold of the Acharya, but in the effort lost his consciousness. A gentleman, who happened to hear the shouts of the servant, brought the two ashore. The servant was soon restored to life, but 'nothing could be done in the other case.' It was reported 'that His Holiness's body was in an erect sitting posture with legs crossed as at the time of contemplation and was straightened out only in an attempt to restore respiration,' and that there was no sign of drowning or of suffocation or of struggle for life. His Holiness had ever been in the best of health, and his passing away naturally baffled all doctors, just as he was baffling them even when he was alive. He was an enigma equally in death as in life to all who sought physical explanation for spiritual experiences.



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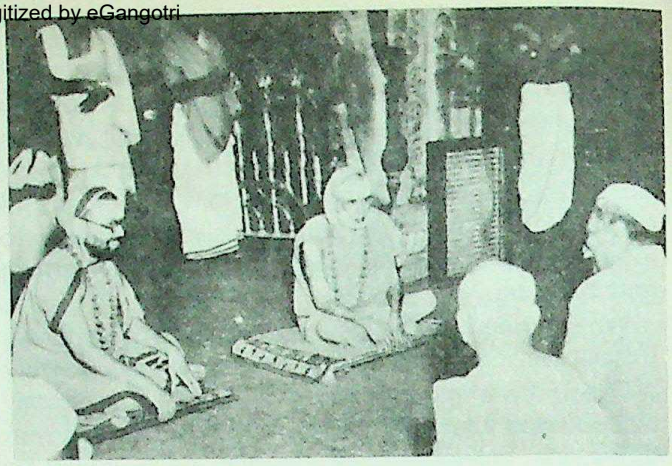
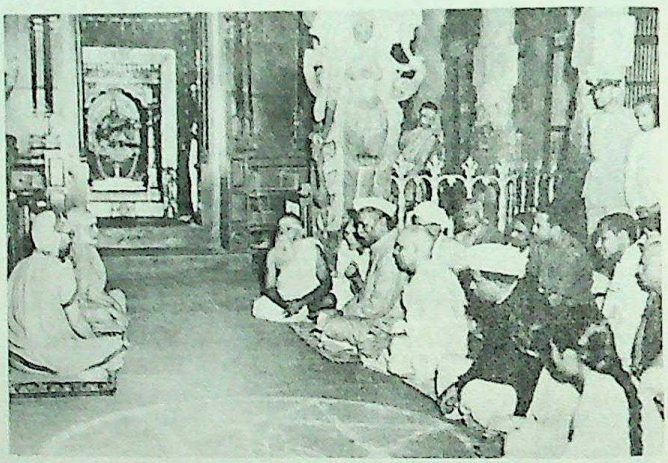


The Jagadguru's mortal remains found their resting place in a samadhi just by the side of that of his great guru in Narasimhavana, and over the samadhi, the present Jagadguru Mahasannidhanam has constructed a temple. The anniversary of the day will ever fall on the Mahalaya New-Moon day, the day of the annual abhisheka of Sri Sarada preparatory to the navaratri celebrations.

Many dicsiples had been forewarned of the Jagadguru's intention by word or sign, but none understood its implication. To one he said, 'If before you pay your next visit to Sringeri , I get released from my mortal coil, you have only to think of me and I shall be with you (in spirit). As President Rajendra Prasad observed 'saints like him continue to help humanity even after leaving the body.'

Among the sanyasins who received instructions in Vedanta from the Jagadguru were the Acharyas of the Nelamavu matha - Sri Kamalananda Nrsimha Bharati and his successor and Sri Ramachandrananda Tirtha, Head of the Sakatapuram matha.



35. SRI ABHINAVA VIDYATHEERTHA MAHA SWAMIJI

Sri Abhinava Vidyatheertha Swamiji is the 35th pontiff, adoming this peetha. His simplicity and exemplary sociability endear him to all. Witnessing the sorrows of common man, his heart melts. He encourages scholars and men of learning. He is a great scholar himself. Ticklish points of shastras are explained by him in simple and lucid terms. Worship of God and Meditation are natural inborn instincts in Him. He is of the opinion that preaching Dharma in a simple and understandable way and enlightening people on the benefits of Dharma, will lead the people to righteousness. In short, he is an Ojaswi (embodiment of light) but not difficult to seek. He is an embodiment of compassion and his heart melts at the sufferings of others. With the sufferes he identifies himself. He sees happiness in the happiness of others. For our welfare He lives. For our prosperity He prays.

SRI BHARATHI THEERTHA SWAMIJI

Sri Bharathi Theertha Swamiji is the heir-apparent to Sri Abhinava Vidya Theertha Swamiji. The former, at the age of 14, renouncing the ways of the world, went in search of Sadguru and at Ujjain, he sought refuge at the lotus feet of Sri Abhinava Vidya Theertha Swamiji. Since then, he followed the Acharya and learnt the subtleties of Nyaya, Mimamsa, Vedanta and other shastras. Pleased with his great learning and sincere devotion, Sri Abhinava Vidya Theertha gave sanyasa to Sri Bharathi Theertha on Nov. 11, 1974.

Sri Bharathi Theertha Swamiji is conversant in several languages such as Sanskrit, Kannada, Telugu, Tamil and Hindi. He is the treasurehouse of Sadachara (righteous conduct) and vairagya (egolessness). He is acknowledged as a brilliant scholar in Sanskrit and shastras. He is brightness personified and eloquent in speech and is an ideal disciple of the Master. He is rightly considered by scholars all over this country as Goddess Sharada incarnate. No wonder Sri Abhinava Vidya Theertha Swamiji has chosen him as his worthy disciple.

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Sringeri-The Unique Institution

(K.R. Venkataraman)

SRINGERI SAMSTHANAM

Suresvaracharya was Sankara's immediate successor on the Sringeri Sarada **Pitha.** Till about the thirteenth century the Acharyas and their disciples lived in the hermitages in Sringeri, Simhapura, Vasishthasrama, Kigga and Kalasa-all contiguous localities. The **agrahara** of Sringeri together with Vidyaranyapuram took definite shape in the time of the emperor Harihara II, who desired that "the Dharmapitha of Sringapura should have a central matha building and an agrahara for Brahmans, who attend to the workship of Sri Malhanikaresvara, Sri Vidyasankara and Sri Sarada and to the performance of rites prescribed in the Vedas and Sastras".

Apart from pilgrimages and receiving visiting princes and noblemen, the early Acharyas had no concern with the world and spent their time in **tapasya** and exposition of the sacred lore. In such a scheme of life, there was no necessity for royal benefactions on any large scale. Royal benefactions were nevertheless thrust upon them in the fourteenth century.

During the thirteenth century, the Hindu population of Penisular India found it impossible to reconcile themselves to Muslim rule imposed upon them by the Delhi Sultanate, to the break-up of the old Hindu dynasties, to the destruction of temples and monasteries and, not the least, the crushing burden of ever-increasing imposts. Revolution stalked the land, and the two brothers Harihara and Bukka were caught in its vortex. Early in their adventurous career, they sought the blessings of Sri Vidyasankara and later came under the spell of Sri Vidyaranya's towering spirituality. Following the sage's counsel they established a kingdom which soon extended from sea to sea. Harihara I and his successors loaded the Jagadguru with endowments of land. In 1380, Harihara II consolidated all the previous grants to which he added his own, all totalling 3003 pagodas, which gave to Sringeri the name of **Murusavirasime.** Thus was born the Samsthanam of Sringeri, a kind of **imperium et impera.** The Gurus did not hold the lands as their personal property but as a trust intended for the preservation and spread of the ideals that the Pitha stood for.

The fall of the empire and the consequent changes of the capital left the Sringeri matha without the protection of a strong Central government. The gap was however filled by the Keladi Nayaks in whose territorial jurisdiction Sringeri was included. Venkatappa Nayak I had the Matha buildings improved and the agrahara developed. The political chaos of the period was the cause of Sringeri losing some of its possessions outside the Kannada country, which were usurped by unscrupulous persons and even by monasteries. Within the kingdom of Keladi, the Nayakas helped the samsthanam to consolidate the holdings it was able to retain and retrieve. Perhaps the greatest benefactor among the Keladi Nayaks was Sivappa who not only put down all encroachments on the customary rights and privileges of the samsthanam, but had the lands surveyed and helped the samsthanam to improve the irrigation channels and develop its plantations.

The early years of the eighteenth century mark the beginning of the close association of the matha with the Maratha Ruling Houses including the Kolhapur branch, the Peshwa, the Holkar, the Shinde and several local chiefs. In the south, all the Nayak Principalities. Hyder and Tipu, the Regent Purnaiya, and the Nizam declared in unequivocal terms the supreme position of the Sringeri matha, and not only enhanced its privileges but added to its wealth. The royal house of mysore has since been very zealous in maintaining the privileges of the matha. New villages were acquired in the far south, and the later perhaps was the acquisition of Kalady sanketam, thanks to the devotion and munificence of the Travancore royal house. Sri Sachidananda Bharati III (1770–1814) and Sri Narasimha Bharati VIII (1817–79) were intrepid travellers who extended their benedictions far into the north India still continue to send their annal offerings to the Jagadguru.

To return to the revenue affairs of the samasthanam: In the wake of the Inam and Revenue Settlement instituted by the British Commission in Mysore, the Jagadguru had the samsthanam lands surveyed, and in many cases conferred right to property on tenants. No hired labour and no eviction was the rule. The samsthanam often gave money to ryots to bring forest lands under cultivation, and otherwise improve plantations, and when the lands began to yield, they were given to the ryots.

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A special amaldar exercised civil and criminal jurisdiction, but later the samsthanam voluntarily surrendered to the government its authority pertaining to law and order. From tiem immemorial the Jagadgurus in the exercise of their pontifical prerogative relating to **achara vyavahara** the right to punish violations of the **smritis** and other spiritual and ethical codes: these rights had been upheld not only by the Hindu rulers but also by Hyder and Tippu and the Nizam.

In 1887, Sringeri town was constituted a municipality and the major villages panchayats. The samsthanam had the management of Communications, Public Health, Excise, etc., which early in this century the Jagadguru transferred to the Chickmaglur District Board or to the appropriate authority of the Mysore Government. The programme of Welfare Schemes put through in Sringeri compares with that of any of the progressive States in India, before Independence.

On Sri Chandrasekhara Bharati's request, the Mysore Government appointed a senior officer to conduct the administration under the guidance of the Jagadguru.

The 'Jagir' of Sringeri has now been abolished in pursuance of the general policy of the Government, and the Jagadguru will receive a **tasdik.** People may argue that in the present democratic set-up, jagirs and samsthanam are an anomoly. To them we say that the samsthanam of Sringeri is not to be measured by the 44 square miles of its area and the acres it held outside it but by the sway it exercised and continues to exercise over the hearts of the millions of devotees. This sway will expand with the expansion of their hearts suffuced with unalloyed bhakti for their great Guru. Long live the Sringeri Samsthanam firmly implanted in the hearts of sishyas.

THE EDUCATIONAL AND CULTURAL RECORD OF THE SAMSTHANAM

Like all centres of spiritual quest and seats of learning the Sarada Pitha at Sringeri, founded by Sankara, has for centuries been the nucleus around which collected a number of hermitages - all nestling in the midst of verdant hills on the banks of the Tunga- recalling those ashrams, we find portrayed in immortal verses by Valmiki and Kalidasa. Sankara is reputed to have lived here for 12 years expounding his Bhashyas and during this period, his disciple Suresvara wrote his famous commentaries, and the other sishyas their manuals on Vedanta among the early successors of Suresvara on this Pitha were Jnanaghana and Jnanottama, and the latter stood at the head of different lines of sishyas represented by men of the distinction of Chitsuka, Sukhaprakasa and Amalananda. These savants were drawn from the Karnataka, Chola, Andhra, Maharashtra, and Gauda desas. The discourses of the Acharyas were committed to memory or writing by their disciples. Some of them have luckily come down to us, and they include the **Tattvasuddhi** of Sri Jnanaghana and **Vidyasri** of Sri Jnanottama.

The thirteenth and fourteenth centuries were dominated by three great pontiffs, Sri Vidyasankara Tirtha, Sri Bharati Krishna Tirtha and Sri Vidyaranya and round them gathered a galaxy of thinkers and writers such as Sankarananda, Pratyagorakasa, Pratyagswarupa, Anandapurna Vidyasagar and the early Silva-advaita masters, Srikantha and Kriyasakti, the brothers Madhava and Sayana and their sons and nephews.

During this period, Sringeri became a samsthanam growing round the nucleus of liberal grants of villages by the Vijayanagar Emperors.

Sri Bharati Krishna Tirtha gifted holdings to 120 scholars - this number was augmented in the succeeding centuries - and among the early donnes were members of the syndicate of Vedic scholars of which Sayana was the head. One has only to look into the Kaditas (old records written on pieces of cloth) of Sringeri Mutt to discover how many scholars enjoyed the patronage and benefaction of Sringeri pontiffs.

Almost every scholar of eminence in the land felt the call of Sringeri and resorted to its portals to round off his studies and seek spiritual guidence. Heads of several mutts were not infrequently drawn from among the sishyas undergoing training at Sringeri.

The process of modernisation of this centre of culture and learning began during the pontificate of Satchidananda Siva-abhinava Nrisimha Bharati, who in 1895 amalgamated the cultural activities in Sringeri with those of the **Sadvidya Sanjivni** where he himself taught Vedanta for some years. The courses in this institution running to six years, include the Vedas and the Sastras (Tarka, Nyaya, Jyotisha, Vyakarana, Mimamsa and Vedanta) and Hindi, and are of a high standard. Altogether there are now 102 pupils in this academy receiving instruction under 12 teachers.

In 1911, the Jagadguru established at the Sankar Mutt in Bangalore, the **Girvana Praudha Vidyabhivardhini** or the "College for advanced studies" to which has since been attached, an agrahara with residential houses for teachers and scholars endowed by Dewan V.P. Madhava Rao. While consecrating the Sankara and Sarada shrines at Kalady, the birthplace of Sankara, the Kagadguru also established there in 1910 a Veda Pathasala to which in 1927 his successor Jagadguru Sri Chandrasekhara

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Bharati added Vedanta classes and provided quarters for the staff and students.

The Kalady centre has now acquired special significance by the Sringeri Mutt getting control over the Sankara College. The curriculam of studies in the college has a strong Sanskrit bias and provides for a special course in Vedanta. It is ambition of the Mutt to make it a centre of research for Indological studies.

In Mysore, there is the **Abhinava Sankaralayam** run by the mutt where daily lessons are given not only to regular pupils but also to part-time scholars. There are also schools run by the mutt in Gobichettipalayam (Coimbatore district), Tirunelveli and Nanjangud (Mysore district). The mutts at Coimbatore, Salem and Karur are also centres for religious propaganda. Subsiders are given to other institutions also where Veda and the Sastras are taught. Calicut, Cochin, and Kadayanallur (Tirunelveli district) are some of the towns which run such schools. A pupil of the Sanga Veda Patasala in Varanasi also receives stipends from the mutt.

The Abhinava Vidyatirtha Vidyalaya housed in the Sankara Gurukulam at Srirangam teaches Sanskrit to boys and girls. The evening classes have three sections: for beginners, divided into two are taught Acharya's Stotras and competitive examinations are held.

A competition was held on the Viveka Choodamani and for the first two essays, cash awards were graciously made at the Ganapati Vidwat Sadas.

The alumni of the Sringeri and Bangalore academies include religious heads of the eminence of His Holiness Sri Bharati Krishna Tirtha of the Govardhana Mutt at Jagannath. It is also worthy of note that His Holiness Sri Chandrasekhara Bharati himself and his early education and training in these institutions at Sringeri and Bangalore, and that His Holiness the present Jagadguru was a pupil of the **Sadvidya Sanjivini.** Successive heads of the Sivaganga, Nelamavu and other mutts also had their education and training in Sringeri. The number of snayasi disciples and scholars trained there who have gone out is considerable - most of them have spread themselves over and achieved eminence in different parts of India.

His Holiness the present Jagadguru has signalised his visit to Madras by establishing a branch of the Sringeri Mutt at T. Nagar where arrangements have been made for imparting instruction in the scriptures to school-going children and also for the holding of classes and discourses for advanced study in Vedanta. Another notable contribution has been the founding of the Sri Jagadguru Vidyatirtha Mahaswamigal Vedic Study Circle at the Srimathi Narayani Ammal Kalyana Mantap at Raja Annamalipuram, Madras, where also classes have been opened and brought under the control of the Jagdguru important centres of learning in the newly constructed or renovated mutts at Hyderabad Vijayawada and Guntur are progressing well.

The Vidwat Sadas is a prominent feature of the Ganesa Chaturthi. Sankara Jayanti and Navaratri Festivals and the sessions last for more than a week on each occasion. Eminent scholars participating in the Sadas are rewarded with presents of money, shawls, silk, rings and medals. On two such occasions in Kalady, the erudite Maharaja of Cochin, Sri Rama Varma parikshit Thampuran, actively participated in the discussions. To make these gatherings of scholars more popular and to add to the scheme of instruction in Dharma, the scriptures and Puranas, sammelans are organised periodically in differnet centres. In July 1959, the Akhila Bharata Sankara Seva Samiti was constituted to integrate these activities in spreading the message of Sankara and carrying on the tradition of religious discourse and contact with all grades and classes of disciples and seekers of truth. The monthly Journal **Sankara Kripa** run by the Samiti is already enjoying a wide circulation and is becoming increasingly popular in Tamil Nadu. The monthly is also published in Telugu, Kannada and Malayalam.

Under the guidance of the Sringeri Mutt, Sri Vani Vilas Press, Srirangam, has been publishing rare works on Vedanta. The Memorial edition of the collected writings of Sankara which ran originally into 20 volumes is now being reprinted in 12 volumes and is a **tour de force.** The Mutt has published the **Vikekachudamani** with a commentary written by his Holiness Jagadgüru Sri Chandra Sekhara Bharati. The Asthana Vidwans and some lay disciples are engaged in bringing out translations of classical works and original publications in English, Tamil and Telugu,

The manuscripts of the writings of some of the Acharyas and other rare works that are in the possession of the mutt will be published shortly. A rare commentary, written by Abhinava Narasimha Bharati I, on the Siva Gita is now in the press.

The Sri Snnkara Seva Seva Samiti has so far published ten books, and the Jagadguru Vidya Tirtha Mahaswamigal Vedic Study Circle at Raja Annamakaipuram, Madras, four books.

A set of 40 volumes under the name of Jagadguru Granthamala is now under preparation. They will carry the text of Sankara's Prakaranas and Stotras with Tamil translation and annotations. The work is being carried out by the Sankara Seva Samiti with the co-operation of a body of savants. Eight volumes have so far been published.

There is a network of Advaita mutts centering on Kovilur near Karaikudi where Vedanta is imparted to monks and lay scholars in Tamil, and these institutions have to their credit a number of excellent translations in Tamil of classical Sanskirt works. They look up to the Sringeri Mutt for inspiration and

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guidance. There is a splendid library at Sringeri and another at Kaladi.

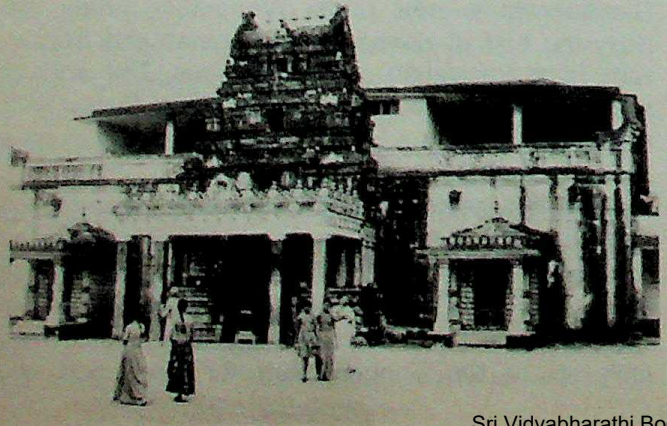
The present Jagadguru is keen on making this ancient seat of learing play its legitimate part in the cultural development of our land, and in the great task that awaits India in spreading its spiritual heritage to distant lands as she did in the past.

Before closing this short and rapid survey of the educational institutions controlled by the mutt, it requires to be said that the greatest of them is the Person of the Jagadguru who represents a long tradition and high spiritual attainments. Sheeding the lustre of His exalted mood, his Pravachana (education) disples all our doublts and drives home the fundamentals of truth. "I was struck", writes Sri C.D. Deshmukh "by the equipoise, serenity and perceptive powers of His Holiness no less than by his obvious learning", Not only Hindus but Western and Asian sevants of different religious pursuasions, who have had the privilege of an interview with him have spoken of their experience in the same strain. To them it has been a new experience in delving into the region of the spirit". One of the latest, that has come to our notice is an acknowkledgement by Dr. Staal, a Dutch scholar who pursued Philosopical studies in Madras, in his book Advaita and Neo-Platonism. "It is a privilege", says he, "to be able to express my gratitude to His Holiness Abhinava Vidya Tirtha Swamigal, present Sankaracharya of Sringeri Matha, for his kindness and interest in my work. By living in his proximity and by speaking with him, I came to understand more what texts could provide".

TEMPLES

SARADA TEMPLE

Coeval with the setting up of the monastic foundation in Sringeri is the temple of Sri Sarada, presiding Goddess of the pitha. Originally it was an unpretentious shrine with a murti of Sri Sarada made of sandalwood and installed over a Sri Chakra that Sri Samkara carved on a rock. Sri Bharati Tirtha and Sri Vidyaranya had a temple built, similar in structure to the other temples in Malnad and the West Coast: the framework in wood standing on a plinth, and covered with a tiled and gabled roof over pillars and joists all of wood, Sri Vidyaranya substituted for the old sandalwood murti the present one in gold. Sri Sachidananda Bharati II (1705-41) instituted the navaratri festival which continues to be the chief festival in the temple. In 1791, the Maratha hordes of Parasuram Bhau looted Sringeri, and descrated the temple by displacing the image and carrying away the temple jewels and vessels. Sri Sachidananda Bharati III immediately reconsecrated the Goddess with funds provided by Tipu Sultan. Sri Sachidananda Siva Abhinava Nrsimha Bharati, who started the renovation of the temple, engaged artisans and sculptors from the Chettinad, who raised the present structure in fine polished granite. In May 1916, Sri Chandrasekhara Bharati consecrated the new temple.



Temple is the Dravidian style with entrances at east, north and south. Passing through the eastern or main entrance, one passes through two manadapas, one on either side raised on a plinth. The raised navarangaa or mahamandapa has two rows of four massive pillaars. Sri Durga or Mahishamardani with eight hands; Sri Raja Rajesvari, a Devi holding the emblems of deer and drum and exhibiting abhaya and varada mudras, and another holding rosary and lotus and showing varada and abhaya mudras are four outstanding pillar sculptures. There are two dvarapalakas. A small sukhanasi leads to the sanctum. Sanctified by the worship of a line of Acharyas of the highest purity and looftiest devotion and unsurpassed mantric powers, the murti of Sarada radiates peace grace and blessing which every devotee who opens his heart to them receives in abundance.

Sri Sarada within the sanctum and Raja Rajesvari and Sri Durga in the mandapa are but three modes of conceiving the Absolute in a saguna form-here as the Sovereign Matrix of the universe in Her samashti (or collective) aspect, beyond the three gunas-as Sat Chit Anandrupini. The other two Devis represent the vyashti aspects.

In the prakara are shrines to Sri Ganesa and Sri Bhuvanesvari. There are also the silver and bronze images of Sarada which are taken out during festivals and processions.

Under the commands of the present Acharya has been put up over the entrance an elegant gopuram so designed as to be able to withstand the fury of the Malnad monsoon rains.

In front of the temple is a lofty dipastambha about 35 feet in height surmounted by a figure with folded hands.

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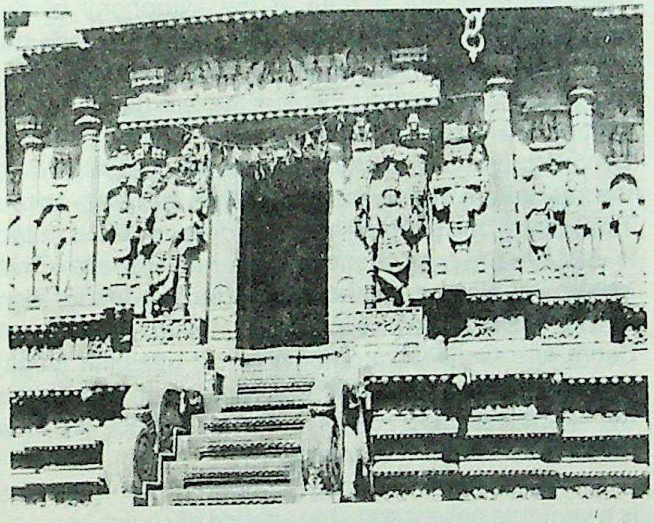
VIDYASANKARA TEMPLE

According to tradition, thee Vidya Sankara temple was built in the year Bahudhanya or Saka 1260 corresponding to A.D. 1338. It is a unique monument built completely of stone unique because it combines both Hoysola, (Chalukya) and Dravida architectural features. The outline of the vimana and the presence of a sukhansai with a superstructure are the chief Hoysala features.

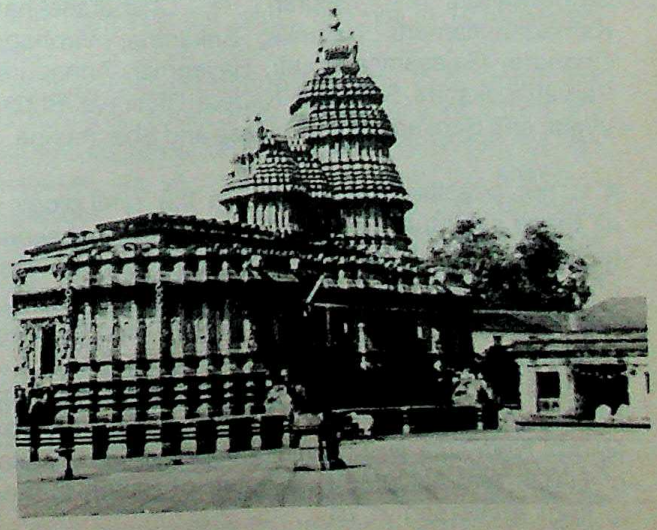


The tiers in the vimana and the formation of the pillars in the front mandapa are characteristically Dravidian. The Structure which stands on a raised plinth at the loop of the river and commands a magnificent view from the hills and their slopes all round, is more or less a rectangle with apsidal east-west ends. In the western half is the garbhagriha with its sukhanasi; on other side of the latter is a shrine-of Vidya Ganapati in the south and of Mahisha-mardani in the north, each with an ardha mandapa in front. On the other three sides of the garbhagriha are shrines to Brahma with Sarasvati in the south, Vishnu with Lakshmi in the west and Mahesvara with Uma in the north. All these shrines form a pancayatana. The north-south transpet in front of three East facing shrines continues as the circu-mambulatory round the other three shrines also.

In the eastern half of the structure is a mandapa with twelve pillars, huge monoliths of a composite character carrying large animal figures on their fronts, and such other Dravidian feature as subsidiary plasters and sculptured faces with heavy projecting corbels on top. These pillars are marked each by one of the twelve signs of the zodiac in their regular order, and therefore, called rasi pillars. They are arranged in such a manner that the rays of the sun fall on them in the order of the solar months. On the floor is a lagre circle marked with converging lines to indicate the direction of the shadows. The frontal figure of each pillar is a large rearing lion with one or more round stone balls inside its gaping mouth which can be rotated inside but not taken out, a feature in money Vijayanagar Nayak temples in the south. The ceiling over this central part is raised much higher than the adjoining lateral and frontal sides, and this raised clerestory extends up to the sukhanasi. The ankana between the pillars and the outer walls of this closed mandapa has a roof made of two stages, one lower than the other. Thus the entire roof on top in front the sukhanasi is in three almost flat terraces, the lower most terrace going round the bays of the spire to cover the circumambu-latory round the sanctum,. The central ceiling about eight feet sqare, is an exquisite piece of workmanship with a central pendant lotus bud against a background of five whorls of petals, and on the four sides are four pecking parrots. This central compartment is surrounded by eight sqare ceiling panels, the whole forming the nauaranga ceiling usual in Hoysala temples.

The closed mandapa has three entrances, one on the east which is the main entrance, one on the north, and the third on the south. Symmetrical with these three, are three other entrances – north, west and south-on the shrine part, each giving access to the Mahesvara, Vishnu and Brahma shrines. Otherwise, the continuous wall, which goes all round the structure is divided into panels, each planked by plasters and ornamental with Sculpture kumbhapan-harams and other motifs. The entrances are reached by two flights of steps, one higher than the other.

The superstucture over the sukhanasi has a cell over the roof level, and further up, takes the form of a hull—shapped roof with a longitudinal ridge on top with kirtimukha in front. Below the kirtimukha and over the entrance of te cell is a niche marking the second story of the sukhanasi, the cell is a niche marking the second story of the sukhanasi,



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the cell of which form an antarala to the cell in the hollow vimana which corresponds to a shrine on the first floor. Further up the vimana is hollow, with framework of the superstructure upto the point of the sikhara. Externally the superstructure rises in three stages, each virtually square in plan with stellate projections marking thereby three storeys or talas as in Dravida vimanas. On the four corners over the topmost tala are four nandis, again a Dravidian feature. The sikhara is globoid, more that a semidome (not strictly of an amalaka) truncated at the bottom, and has on each of iits the apex is placed the usual pattika and mahapadma supporting four sides, a kirtimukha carrying on top a metallic finial while at the principal kalasa or stupi. The rest of the roof is made lup of sloping challed slabe placed transversely along the length.

The six doorways on the outer wall are flanked by dvarapalakas on the ramp is a river goddess and on the lintel is Gajalakshmi. Of the six pairs of dvarapalakas, two have Saiva, two Sakta and the other two Vaishnava symbols. The sukhanasi doorway is flanked by Nandi and Bringi.

The basement has five sculptured bands arranged between the six cornices. The five friezes represent, from bottom upwards, horses and camels, elephants, lions, yalis and yakshas. Puranic scenes and dwarfs, respectively. One particular panel in the profile of puranic incidents shows Sri Sankara and his pupils, a series of those panels illustrates the story of **Kiratarjuniya :** Above these five profiles, near the doorway, are patterns of chakras.

The larger niches on the walls present various Divine Forms. They include Indra Siva standing. Vyasa, Prajapatis, Durga on a lion, Rama worshipping a linga, Saturn, Mrityu Chitragupta, Yama, Nrisimha with Lakshmi, Garuda and Hanuman, Brahma and Vani, Uma Mahesvara, Dakshinamurty, Gayatri, Kalki, Buddha, Venugopala with gopies, Balarama, Rama Sita and Lakshmana, Parasurama, Vamana and Bali, Ugra Nrisimha slaying Hiranyakasipu, Dharani Varaha, Kurmamurti, Matsyamuri, Ardhanari, Kalasamharamurti, Somaskanda, Tripurari, Chandrasekhara, Kamadahanamurti, Nataraja, Srikantha, Virbhadra, Chandra, Gajasamharamurti, Hayagriva, Annapurna, Parvati, Lakshmi, Sarasvati, Kubera, Bhairava, Bhringi, Vyasa and Sankara, Nritta Ganesa and Shanmukha.

It is not possible to explain here the symbology of all these sculptured murtis. To the ordinary observer, they represent Puranic themes, but to the mystic. and the initiate, they have a far deeper message. And the mediation on any of them will lead to Divine realisation.

There are within the temple bronzes of remarkable beauty which include Siva as Tandavamurti, Srinivas, Nambi Narayana and Harihara, and a large collection of lingas and salagrams. A figure of Saturn in steel is kept immersed in oil.

From the leaves of the corners of the central hall hang chains of stone rings, which are common in temples of the Vijayanagara period.

The Hindu temple is at once the body and vesture of God; this particular temple is conceived as a Sri Chakra and is Siva Saktyatmaka (of the form of Siva and Sakti in union), and, as such, represents all the tattvas from Siva and Sakti to Prithvi super-imposed on the Formless Brahman. The lower panels represent the grosser tattvas symbolised as animals, birds, human beings and minor gods—all presenting a panorama of life which is but a lila or illusory play 'set against the background of eternity. Above these, all along the wallface are plastically represented the forms of Isvara as Creator, Sustainer, Absorber, Indweller, Illuminator and Teacher to satisfy the spiritual cravings of different adhikaris among sadhakas. Each figure is but a note in the symphony of the absolute, cave, which is the sanctum, to realise the Indwelling Effulgence, which the linga represents. In the process, he leaves behind the six gates, representing the six indriyas or sensory organs including the mind, and passes through the central hall, where the rasi pillars represent Time. Thus he rises above Time (kala) above form (rupa) and name (nama) and is lost in the contemplation of the Absolute. This mystic temple is a symbol or integration—integration of all forms of worship, Saiva, Sakta, Vaishnava, Saura and Ganapatya; integration of upasana (yoga) and Jnana, and integration of Isvara with Form with the Formless and gives concreic shape to the message of Master Sankara.

To the student of Hindu Iconography this temple is a veritable gallery and store-house of sculptures.

Murtis of Sri Sankara are kept in several shrines of the pitha in and out of Sringeri, but the central shrine is in a quardrangle within the maatha building north of Sarada temple. Bhagavatpada Sankara is represented as seated in yogasana and showing the Chinmudra with the right hand and the abhaya mudra with the left.

MALAHANIKARESVARA (MALLIKARJUNA TEMPLE)

In the heart of the town is the temple of Sri Malahanikaresvara nestling on the top of a hillock and reached by a flight of about hundred steps. The four pillars in the navaranga are artistically sculptured; Chandra with ten hands deserves attention, and among the other relieves are Nrisimha, Virabhadra, Hanuman, Kaliyamardana, Durga, Pama, Shamukha, Venugopala and dancers. On the ceiling is carved a lotus bud.

The linga in the sanctum, which stands over the site of Sage Vibhandaka's disappearance from the mortal world, is called Malhanikaresvara ('destroyer of the malas or impurities of the soul'). The shrine of Sri Bhavani was consecreated by Sri Sachidananda

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Bharati (1622-63) who also instituted the rathotsava (car festival) and dipotasava (festinal of lights). Sri Sachchidananda Bharati II (1705-41) instituted magha and Krittika festivals.

In the prakara is a shrine to Bindu Madhava who is attended by his consorts.

Sri Abhinana Nrisimha Bharati (1522-1622) drew with a piece of turmeric figure of Sri Ganesa on a pillar at the entrance to the shrine and worshipped it. A stange phenomenon has since happened. The outline of the God gradually bulged out in relief, and the rock sounds hollow at this particular part of the pillar while above and below is hard.

The present structure must have been raised early in the Vijayanagar period, replacing the older one in wood. It was partly renovated in 1621 by Puttappayya, a disciple of the matha.

Under the commands of the present Jagadguru, the front was renovated and the Kumbhabhishekam is to be performed on March 3, 1963. The Subrahmanyesvara shrine was built in 1760.

East of the Mallikarjuna temple is the Honne temple built by Honnana Setti in 1692 dedicated to Visvesvara with subsidiary shrines to Bhairaava and Virabhadra. The Nilakantha temple was built by Avadhana Rajgopala Bhatta in 1695 and has a shrine for Parvati. The Brahmaraksas, locally called Maleyala Brahma, who is said dto have accompanied Sri Vidyaranya, has a shrine. He carries a mace. He is usually propitiated before the commencement of feasts in Sringeri.

GUARDIAN DEITIES

While setting up the monastic foundation in Sringeri, Sri Sankara consecrated as the guardian deities, Kala Bhairava in the east, Durga in the south, Hanuman in the west and Kalika in the north. When palgue threatened Sringeri, Srigeri, Sri Sachchidananda Siva Abhinava Nrisimha Bharati prayed to Durga and since then not a single case of plague has occured there.

About a mile from Sringeri where the Tunga takes a short westerly course (pascimavahini) is the agrahara of Vidyaranya pura established by Harihara II and named after the great sage. The past of the village called Vasisthasrama is particularly sacred as the place where Sri Vidyatirtha often sat in yoga, to whom there is a small shrine. The Ganapati temple built by Narasimha Bhatta in 1547 and the Sadasiva temple built by Sivappa Nayak are close by, Sankara Narayanais worshipped in Tainbodu, Nrisihma Bharati VI founded the consecrated in 1602 a linga on a rock of the Tunga in Rudrapada.

At Simharigi, popularly called Hale Sringeri, is the mysterious statue which Sri Vidyathirtha caused to be made, and the form of which he predicted his entombed body would take if left undisturbed for twelve years. It has four niches. In the eastern niche is a relief of Sri Vidyatirha himself, flanked by his two disciples, Sri Vidyaranya; on the prabhavali is Lakshmi Nrisimha with His two consorts Sridevi and Bhudevi , flanked by Surya and Chandra. In the southern niche is Brahma; the ten avatars of Vishnu as Paravasudeva seated on Adisesha; the ten avatars are again represented on the prabhavali. In the northern niche is Sadasiva, with five faces; on the prabhavali are the dikpalas. On top of all is a linga. This statue, which is held in great veneration, is worshipped as Chaturmurti Vidyesvara.

JAIN TEMPLE

In this temple are images of three Tirthankaras Sri Parsvanatha, Sri Anantanatha and Sri Chandranatha; Sri Parsvanatha is the oldest and the other two were installed in 1583, respectively by Devana Setti. An inscription in this temple dated A.D. 1161, is the earliest Setti, son of Devi Setti, of Halumidi, and Bommara Setti, son of Adi lithic inscription in Sringeri. The temple has the usual components, the sanctum, sukhansai and navaranga.

KIGGA

Kigga, (corruption of Kilga) — also called Marukalu — situated on the Nandini, a tributary of the Tunga, is renowned for its Sringesvara temple which stands on the site where Rishyasringa was absorbed in the celestial light. The antiquity of the place is attested by inscriptions of the seventh century which refer to the deity here as Kilganesvara or Kilganadeva or the Lord of Kilga. The linga in the sanctum is shaped like a rudraksha (Elaeocarpus ganitrus) bead, with a horn-like projection on top; its left side represents Santa. There is a strong belief that if the linga is properly worshipped, famine will be averted in the land to a distance of twelve yogajans all round. This will recall the Ramayana story that sage Rishyaasringa's advent removed the acute drought in Ramapada's capital.

The navaranga is approached by three entrances and has four sculptured pillar in one of which the graceful contours of the charming poses of fair danseuses are so arranged to present the shape of a palanquin supported by antelopes, and supposed to represent the vehicle in which Rishyasringa was borne to Ramapada's capital. Valamuburi Ganesa and Mahishamardani adorn the shrines in the sukhanasi.

The utsavamurti which was consecrated in 1678, was gifted by Gurubasavappa, an officer of queen Channammaji.

On a stone within the temple are inscription of Santara Kings—— Chitravahana, son of the Alupa king Gunasagara (late 7th century), who ruled from

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Humcha, and Prithvivallabha (c. A.D. 1090) of the same dynasty.

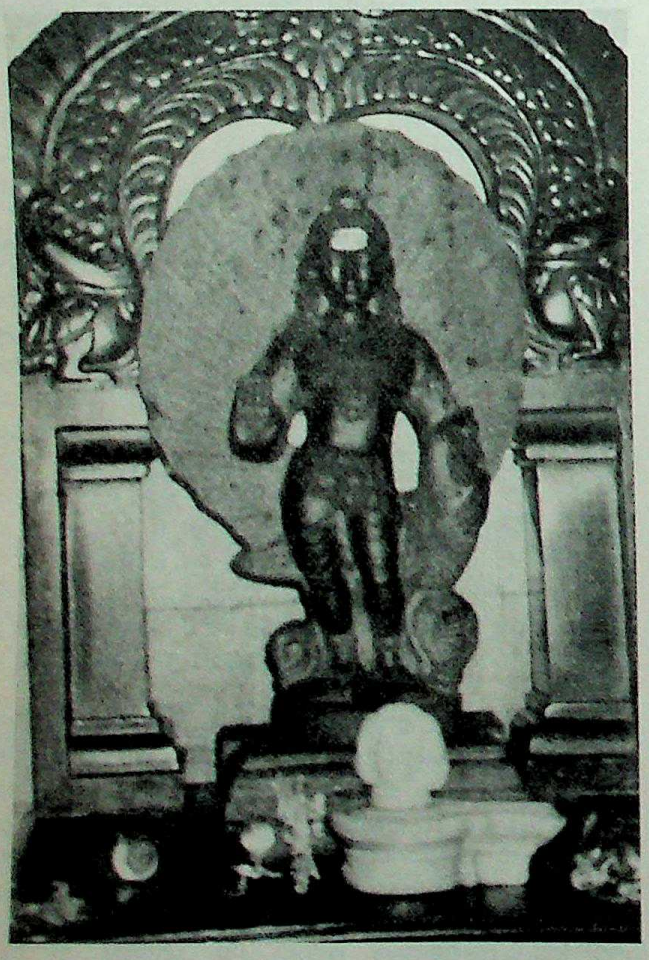
JANARDANA TEMPLE

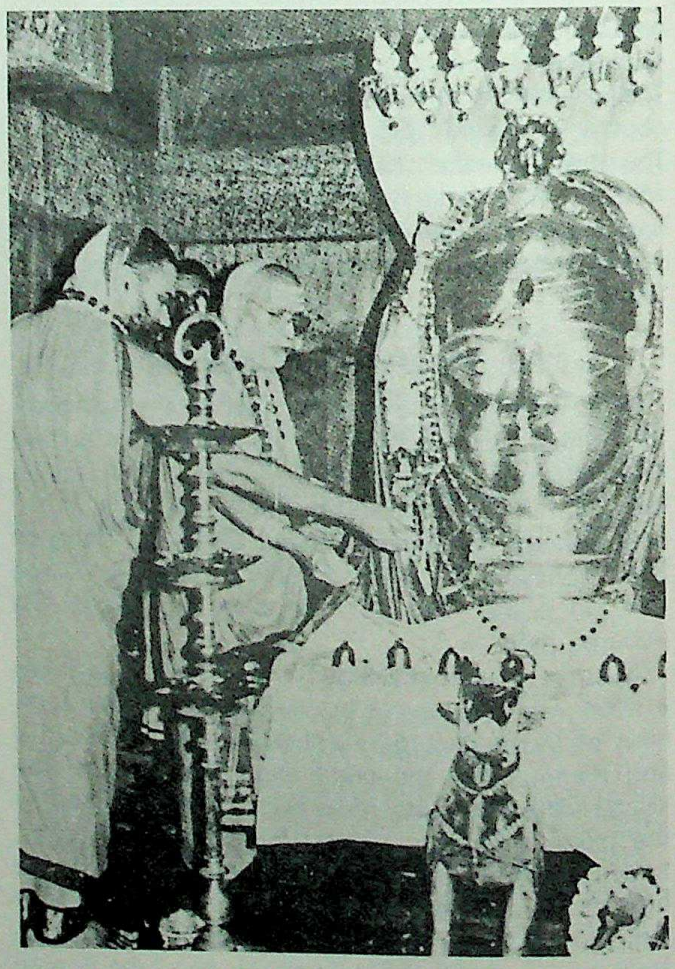
The origin of the temple may be traced to the pontificate of Sri Janaghana Acharya (9-10th century). A copper plate grant of Harihara II dated 1386 mentions endowments to this temple. The form of Vishnu, represented here as Janardana, is of significance. Janardana is He who destroys janma (birth) brought about by ajnana (Descience) and bestows on the worshipper the awareness of his identily with the Lord.

In the subsidiary shrines are Hanuman Garuda and Sri Sankara whose hands show the varada and cinmudras.

OTHER TEMPLES

By the side of the Janardana temple is a small temple containing shrines to Sakti Ganapati and Bagisvari, Another close by one is dedicated to Sri Rama with Sita, Lakshmana and Haanuman. Two others contain Harihara, an aspect which embodies Sri Sankara's insistence of the identity of Siva and Vishnu in one of them the Siva part of the murti bears a trisula and a wreath and the Visnu part Chakra and samkha, while in the other the Siva emblems are parasu and damaru and the Vishnu emblems, chakra and abhaya mudra. In the former shrine, Lakshmi and Parvati flank Harihara, and Nandi and Garuda are carved on the pedestal, Mailara has a small shrine; He is with his consort and holds a damaru, sula sword and a water vessel. Near Him is Durga.





GURU ADHISTHANAS

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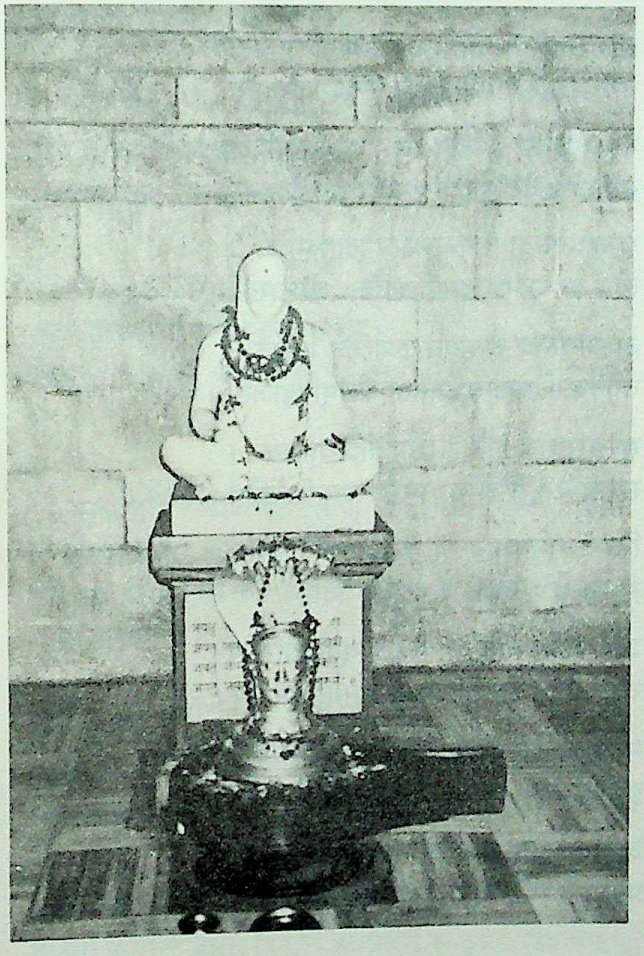
Near the southern entrance of the Sarada temple is the adhisthana of Sri Suresvaracharya. To the west of Vidyasamkara temple are adhisthanas, three of which are those of Sri Nrisihma Bharati VIII, his guru Sri Abhinava Sachchidananda Bharati II and paramaguru Sri Sachchidananda Baharati III. It is difficult precisely to identify the other samadhis. Many others are situated in quadrangles within residential houses, which orginally must have been donated to Brahmin priests and scholars who conducted worship in these adhisthanas.

In Nrisimhavana on the south bank of the Tunga is the magnificent shrine built of polished granite containing an inspiring murti in shining marble of Sri Sanchchidananda Siva Abhinava Nrisimha Bharati behind a linga, which were both consecrated in 1916 by Sri Chandrasekhara Bharati. Just adjoining this shrine is another similar shrine now completed of Sri Chandrasekhara Bharati which was consecrated by the present Jagadguru on March 3, 1963.



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श्रीः ।।

चतुर्दिक्षु प्रसिद्धासु प्रसिध्यर्थं स्वनामतः ।
चतुरो अथ मठान् कृत्वा शिष्यान्स्थापयद्विभुः ।। १ ।।

चकार संज्ञामाचार्यश्चतुर्णां नामभेदतः ।
क्षेत्रं च देवतां चैव शक्ति तीर्थं पृथक् पृथक् ।। २ ।।

संप्रदायं तथाम्नायभेदं च ब्रह्मचारिणाम् ।
एवं प्रकल्पयामास लोकोपकरणय वै ।। ३ ।।

दिग्भागे पश्चिमे क्षेत्रं द्वारका कालिकामठा ।
कीटवालः संप्रदायस्तीर्थाश्रमपदे उभे ।। ४ ।।

देवः सिध्देश्वरः शक्तिर्भद्रकालीति विश्रुता ।
स्वरूपब्रह्मचार्यारव्य आचार्यः पद्मपादकः ।। ५ ।।

विख्यांत गोमतीतीर्थं सामवेदश्च तद्गतम् ।
जीवात्मपरमात्मात्मैक्यबोधो यत्र भविष्यति ।। ६ ।।

विख्यातं तन्महावाक्यं वाक्यं तत्त्वमसीति च ।
द्वितीयः पूर्वदिग्भागे गोवर्धनमठः स्मृतः ।। ७ ।।

भोगवालः संप्रदायः तत्रारण्यवने पदे ।
तस्मिन्देवो जगन्नाथः पुरुषोत्तमसंज्ञितम् ।। ८ ।।

क्षेत्र च वृषलादेवी सर्वलोकेषु विश्रुता ।
प्रकाशब्रह्मचारीति हस्तामलकसंज्ञितः ।। ९ ।।

आचार्यः कथितस्तत्र नाम्ना लोकेषु विश्रुतः ।
ख्यातं महोदधिस्तीर्थ ऋग्वेदः समुदाहृतः ।। १० ।।

महावाक्यं च तत्रोक्तं प्रज्ञानं ब्रह्म चोच्यते ।
उत्तरस्यां श्रीमठः स्यात् क्षेत्रं बदरिकाश्रमम् ।। ११ ।।

देवो नारायणो नाम शक्तिः पूर्णगिरीति च ।
संप्रदायो नन्दवालस्तीर्थं चालकनन्दिका ।। १२ ।।

आनन्दब्रह्मचारीति गिरिपर्वतसागराः ।
नामानि तोटकाचार्यो वेदोऽथर्वणसंज्ञकः ।। १३ ।।

महावाक्यं च तत्रायमात्मा ब्रह्मेति कीर्त्यते ।
तुरीयो दक्षिणस्यां च शृङ्गेर्यां शारदामठः ।। १४ ।।

मलहानिकरं लिङ्गं विभाण्डकसुपूजितम् ।
यत्रास्ते ऋश्यशृङ्गस्य महर्षेराश्रमो महान् ।। १५ ।।

वराहो देवता तत्र रामक्षेत्रमुदाहृतम् ।
तीर्थं च तुङ्गभद्राख्यं शक्तिः श्रीशारदेति च ।। १६ ।।

आचार्यस्तत्र चैतन्यब्रह्मचारीति विश्रुतः ।
वार्तिकादिब्रह्मविद्याकर्ता यो मुनिपूजितः ।। १७ ।।

सुरेश्वराचार्य इति साक्षाद्ब्रह्मावतारकः ।
सरस्वती पुरी चेति भारत्यारण्यतीर्थकौ ।। १८ ।।

गिर्याश्रममुखानि स्युः सर्वनामानि सर्वदा ।
संप्रदायो भूरिवालो यजुर्वेद उदाहृतः ।। १९ ।।

अहं ब्रह्मास्मीति तत्र महावाक्यमुदीरितम् ।
चतुर्णां देवताशक्तिक्षेत्रनामान्यनुक्रमात् ।। २० ।।

महावाक्यानि वेदाश्च सर्वमुक्तं व्यवस्थया ।
इति श्रीमत्परमहंसपरिव्राजकभूपतेः ।। २१ ।।

आम्नायस्तोत्रपठनादिहामुत्र च सद्गतिम् ।
प्राप्यान्ते मोक्षमाप्नोति देहान्ते नात्र संशयः ।। २२ ।।

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मलहानिकरेश्वरसन्निधौः

नमो गौरीशाय स्फटिकधवलांगाय च नमो नमो लोकेशाय
स्तुतविबुधलोकाय च नमः।
नमःश्रीकण्ठाय क्षपितपुरदैत्याय च नमो नमः फालाक्षाय
स्मरमदविनाशाय च नमः।।

भवानी सन्निधौः

शरत्पूर्णचन्द्रप्रभापूर्णबिम्बाधरस्मेरक्ताविन्दां सुशान्ताम्।।
सुरत्नावलीहार ताटंकशोभां महासुप्रसन्नां भजे श्री भवानीम्।।

स्तम्भगणपतिः

वन्दारुजनमन्दारं इन्दुचूडतनूभवम्।
सिन्धूरबन्धुरमुखं वन्दे स्तंभेरमाननम् ।

दुर्गाम्बायाः

दुर्गे स्मृता हरसि भीतिमशेषजन्तोः स्वस्थैःस्मृता मतिमतीव
शुभां ददासि।
दारिद्र्यदुःख भयहारिणि का त्वदन्या सर्वोपकारकरणाय
सदार्द्रचित्ता।

कालिकाम्बायाः

कालि कपालिनि शूलिनि भैरवि मातंगि पंचमि त्रिपुरे।
वाग्देवि विन्ध्यवासिनि बाले भुवनेशि पालय चिरं माम्।।

कालभैरवस्य

रवड्गं कपालं डमरुं त्रिशूलं हस्तांबुजे सन्दधतं त्रिणेत्रम्।
दिगम्बरं भस्मविभूषिताङ्गं नमाम्यहं भैरवमिन्दुचूडम्।।

हनुमतः

वीताखिलविषयेच्छं जातानन्दाश्रुपुलकमत्यच्छम्।
सीतापतिदूताद्यं वातात्मजमद्य भावये हृद्यम्।।

ऋष्यशृंगेश्वरस्यः

शान्तामानसहंसं कान्तारासक्त मुनिवरैस्सेव्यम्।
शान्ताहंकृतिवेद्यं कान्तार्धं नौमि शृंगशिवम्।।

सूर्यनारायणस्यः

अरुणोऽरुणपंकजे निषण्णः कमलेऽभीतिवरौ करैर्दधानः।
स्वरुचाऽहितमण्डलस्त्रिणेत्रः रविराक्ल्य शताकुलोऽवतान्नः।।

शारदाम्बायाः

माला सुधाकुम्भ विबोधमुद्रा विद्याविराजत्करवारिजाताम्।
अपारकारुण्यसुधाम्बुराशिं श्रीशारदाम्बां प्रणतोस्मि
नित्यम्।।

शंकरभगवत्पादानाम्

यमनियमाद्यंगयुतो योगस्सुलभो यदीयपदभाजाम्।
यमभीतिभंजनकरं तमहं प्रणमामि शंकराचार्यम्।।

विद्याशंकरस्यः

लम्बिकायोगनिरतं अम्बिकापतिरूपिणम्। विद्याप्रदं
नमामीशं विद्यातीर्थं महेश्वरम्।।

जनार्दनस्यः

अविनयमपनय विष्णो दमय मनश्शमय विषयमृगतृष्णाम्।
भूतदयां विस्तारय तारय संसारसागरतः।।

सुब्रह्मण्यस्यः

मयूराधिरूढं महावाक्यगूढं मनोहारिदेहं महच्चित्तगेहम्।
महीदेवदेवं महावेदभावं महादेवबालं भजे लोकपालम्।।

सुरेश्वराचार्याणाम्ः

विश्वं मायामयत्वेन रूपितं यत्प्रबोधतः।
विश्वं च यत्स्वरूपं तं वार्तिकाचार्यामाश्रये।।

नृसिंहभारतीस्वामिनाम्ः

प्रह्लादवरदो देवो यो नृसिंहः परो हरिः।
नृसिंहोपासकं नित्यं तं नृसिंहगुरुं भजे।।

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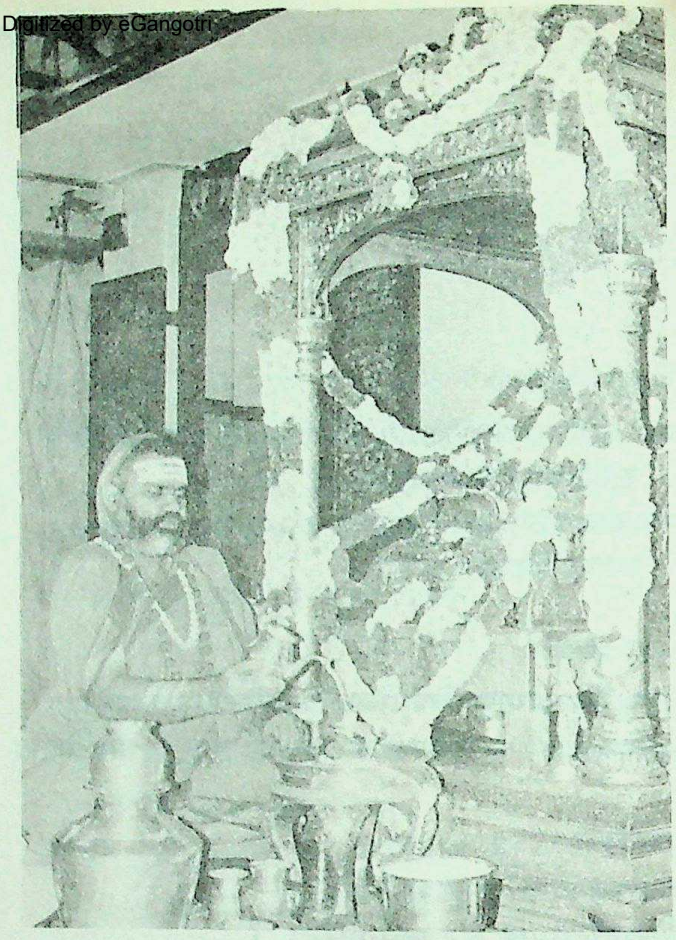

अभिनवसच्चिदानन्दभारतीस्वामिनाम्:

अभिनवपदपूर्वान् सच्चिदानन्दसंज्ञान् निगमशिखरवेद्यान्
नित्यकल्याणरूपान्।
त्रिभुवनजनवन्द्यान् सर्वलोकैकहृद्यान् हृदयकमलमध्ये
भावयाम्यम्बुजास्यान्।।

सच्चिदानन्दभारतीस्वामिनाम्:

तत्त्वमस्यादि वेदान्त वाक्यार्थज्ञानवारिधेः।
पूर्ण चन्दमसं वन्दे सच्चिदानन्दयोगिनम्।।

सच्चिदानन्दशिवाभिनवनृसिंहभारतीस्वामिनाम्:

श्रीसच्चिदानन्दशिवाभिनव नृसिंहभारत्यभिधान्
यतीन्द्रान्।
विद्यानिधीन् मन्त्रनिधीन् सदाआत्मनिष्ठान् भजे मानव
शम्भुरूपान्।।

चन्द्रोशेखरभारतीस्वामिनाम्:

सदात्मध्याननिरतं विषयेभ्यः पराङ्मुखम्।
नौमि शास्त्रेषु निष्णातं चन्दशेखरभारतीम्।।

श्रीचरणानाम् (अभिनवविद्यातीर्थ महास्वामिनाम्)

कार्तस्वरनिभदेहं कीर्तनमात्रेण धूतसकलाघम्।
आर्तस्वरजनशरणं मूर्तदयारूप गुरुवरं वन्दे।।

चन्द्रमौलीश्वरस्यः

नम्रसुरासुरनिकरं नलिनाहंकार हारि पदयुगलम्।
नतवांछा समधिकपदं सततंप्रणमामि चन्द्रमौलीशम्।।

श्रीरामस्यः

श्रीराघवं दशरथात्मजमप्रमेयं सीतापतिं रघुकुलान्वय
रत्नदीपम्।
आजानुबाहुमरविन्ददलायताक्षं रामं निशाचरविनाशकरं
नमामि।।

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THE FOUR AMNAYA PITHAS

— K.R. Venkata Raman

The *Yajna* cult is a fundamental element of our religious faith. It is the ethos of Vedic religion. Closely associated with it is the belief that spiritual forces have the forms of Gods and Goddesses responsible for the cosmic functions and influencing human destiny. Side by side has been the higher concept of the cosmos having an organic unity. The gods and goddesses then merge in the Purusottama, metaphysically speaking, the *gestate*—the Absolute *pūrṇa*. He is That one whom sages call by many names-'Ēka·m sad=viprā bshadhi vadanti[1]' The bold sacrificer also ventured upon the quest of the unseen reality.

One such bold discovery is conveyed in the *Hamsavati ṛk*.[2]

Hamsaḥ śuchi-shad = vasur = antarikshasad = dhōta vēdi shad = atītir durōṇa=sad !
afi-shad = vara-sad = ṛita-sad = vyoma-sad = abji gō-jā ṛita-jā adri-jā ṛitam Bṛihat !!

He is in the luminous sun in the bright heavens, in the air, in the interspace, in the ore dwelling on earth, in the guest in the house (or in the sōma juice in the ritual jar). he is (as life) in men, in the gods, and in the sky. He issues forth from the waters, from the earth, from the sacrifice and from the mountains, He is Truth, He is the great).

Sayana sees in this rk the identity of the human soul, the gods, and the supreme being, Visions like these the sacrifices have been vouchsafed, and in sheer ecstasy have they exclaimed. 'vēdahamēta·m puruśhi·m mahānta·m' (I know (have seen) this great *Puruṣa)*.[3] The Yajaman often into the *Brahmāvadin.*

Creation, particularly the embodiment of the soul, as the *Chhāndōgya* and *Bṛahadāraṇyaka upaniṣads* describe, is the resultant of five *Yagñas,* (the Five Fires).[4].

The great archetype of *Yajña* is however the Puruṣa himself, who sacrificed himself to create the universe and bind together its component parts in order *(ṛta)*.[5] One significant message of this allegory of divine sacrifice, Kātyāyana points out, is that the renunciation of all that one possesses, even of oneself constitutes true *Yajña.* Formulas such as 'this is for Indra .....' 'Indraya = eda·m nā mama' signify renuniation of possessions. What constitites renunciation of the self *(antaryajña* as opposed to *bahiryajña)* is indicated in a striking passage in the *Nārāyaṇopaniṣad.*

Tasy = aiva·m vidushō yajñasy = ātmā yajamānaḥ, śraddhā patnī, śarīram = idhma·m, urō vēdiḥ, lōmāni barhiḥ, vēdaḥ śikhā, hṛidaya·m yūpaḥ, kāma ājya·m, manyuḥ paśuḥ, tapō = gniḥ, damaḥ śamayitā dakshiṇā vāk hōtā, prāna udgātā, chakshur = adhvaryuḥ, manō brahmā, śrōtram = agnīt !

(The sacrifice is the *atman* his wife *śraddha* (faith); the fuel, his body; altar, his chief sanctified grass, his tuft; post, his heart; ghee; his desires; the *paśu* (animal), anger; sacrifical fire, *tapas* (meditation on the self), *daksiṇa* (offering) *dama Śamayītā* (equaminity); *hota vāk* (spech); *udgāta, prana* (vital air); *Adhvaryu,* the eyes; *Brahma* (the mind)[6] (Hota is the Ṛgvedic priest;*udgāta* sama vēdic; *Adhvaryu* Yajur Vedic.

A *bhavā* like this prepares the mind to attain supreme knowledge. This is nothing short of divinizing the self, grinding the gross into the fine and subtle, or in the language of Yoga converting *Pasubhava* into Sivabhāva, the 'āsuric man' into the 'divine man' compare this with the mantra in the *Bhavanopanisad.*
Jñānam = arghya·m, Jñēya·m havīḥ Jñāta hōtā, Jñātrs–Jñāna–jñēyanām = abheda – bhāvaana·m Śrichakra-pūjanam, !

Jñāna (knowledge) īs the *argya* (act of oblation); Jñeyam, (the known) is havi (the thing offered), and Jñāta (the knower) is the Hota; the perception of the known and the knower is the (Internal form of) worship of Śricakra[7]. This worship is the perception of the undifferentiated self.

All this is the mystical offering in the Brahmāgni (Brahman fire). In a notable verse[8] in the *Saundarya-lahari* the aspirant is exhorted to offer the *Japa* of Srivīdyā mantra as oblation of Śivāgni. This is Jñāna Yajña ('the Yajña of knowledge') and the attainment of Jñāna is supreme over all forms of material offerings–Srēyan = drsvyamayād = yajñāg Jñāna yaj˜-naḥ ..... !
since it is the culmination of all actions Sarva·m karm-ākhila·m pārisamāpyate,[9] and Ātma Yajña or the realization of the Ātman is superior to the worship of Devas as different from the self. Ātma-yāji śrejs dēva–yājinaḥ !

The *Gitā* clinches the whole concept the verse? Brahm-ārpanam Brahma havir Brahmāgnam Brahmanā hutan !

Brahm = oiva tēna gantavya·m Brahmkarma-samānhin.[11] (The act of offering the offering, the fire

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it is offered in the person who offers are all Brahman. Brahman does he go who in action meditates upon Brahman).

Divested of all its mastical clothing the teaching is that all action shout God centred, then their fruits are destroyed and are no longer binding on the doer. The self within stands revealed in all its luminosity and all differences vanish.

To recapitulate briefly; Amidst ritual in the old yajna complex, there was the impluse to intuitively understand the principle underlying all phenomena Meditation to the extent it was neecessary led from onething to another among which was the need for burning the desires and passions of the lower self in the fire of knowledge and calling for the practice of an ethico-spiritual discipline On the ritualistic side, the Vedic Gods and goddesses gave place to the Puranic and Agamic deities Siva, Devī, Śūrya, Viṣṇu and Ganesa forming the *pañcāyatana* to which was sometimes added Subrahmaṇya. The materials of worship were no longer animal flesh and soma, but such delectable objects as water, milk, sandal paste, flowers. cooked rice and sweets. This enumeration into five deities was a concession to individual taste and worshippers were enjoined not to differentiate between them. They are all aspects of the one Brahman; in reality Brahman fulfils the wishes of the worshipper through these manifestations. External worship is meant ultimately to lead to the internal meditation of the chosen Deity an identical with the worshipper's atman.

Disciplines such as these and others as well called for wide propagation. The agency that Samkara organized for this was the establishment of the four great the Amnaya Mathas.

One cannot shut one's eyes to the historical fact that Samkara adapted to his needs several features of Buddhist monasticism. The genius of Samkara evolved a new pattern altogether. Far from throwing the monastic order open to all, he fenced it with proper restrictions and made it a closed avenue for the spiritually qualified. As is characteristic of him to base all his reforms on Vedic authority, he introduced into this also a verisimilitude of the Vedic Yajña ideology. The entire head of Bhāratavarṣa became the *Vedi* (altar). The counterparts of the four Vedic priests were the *Ācāryas* of the four *Āmnāya pīṭhas.* (The word *Āmnāya* means the Veda.) The Ācāryas were placed in the four cardinal directions very much as the priests were arranged in Vedic *Yājñas* round the *Vedi.* North, East, South and West are alone the cardinal points, and there could not be any more. Rather than that the ritulistic mantras the Ācāryas meditated and discoursed upon the Upanisadic *mahāvākyas,* which constituted *Brahmavidyā :* S-ōyam Brahms-Vidyā Upanishach=chhabdda-vāchyā. The credentials of the Ācāryas are best expressed in the words of the sruti. Vēdānta-vijñāna-auchit-ārthāḥ saṃyōsa-yōgād-yatayaḥ siddha-sattvāḥ (Men of restraint and realization (Ysyis), firm in the comprehension of the supreme knowledge of the Vedanta, ever established in unsullied purity and perfect poise of mind flowing from the *Yoga* of renunciation). The *Yajña* is the burning of *avīdyā* in atman knowledge.

The Bodhisatva ideal of the Mahāyāna schools was not, as people are apt to think, any new ideal. The ideal and the faith Wisdom of the Vedic seers. Some men of realization who ordinarily would be immersed in the Absolute, choose of their own will, to be at the threshold of limited consciousness to do good to the world,— *Sarvabhūtahita* and *lokasangraha* (to secure world welfare') Śamkara quotes[14] the examples of Apāntaratams, Vaśiṣṭha, Nārada etc, who choose to live in the sphere of limited consciousness by prolonging their lives or taking new bodies just to up-lift others such benefactors are the Ācāryas of these pīthas.

The provenance of the Āmnāya mathas is an interesting study.They are situated on snowclad hills, the seashore, river banks and in forest. The association of a *Devatāmūrti,* a *kṣetra* or holy spot and holy water *(tīrtha)* enhances their sanctity. The *Uttarāmnāya pīṭha, Śrīmaṭha* as it is called, in the north has for its deity Nārāyaṇa with Śakti Pūrṇagiri, for its kṣetra Badrivana, for its *tirtha* the Alakananda) and for its *mahāvākya, — Ayam ātmā Brahma* of the Atharvana Veda. The *Pūrvāmnāya pīṭha,* (in the east) has for its deities, *kṣeira* and *tīrtha* Jagannātha with Śakti Vimalā, Puruṣottama and the sea respectively and the *mahāvākya (prajñānam Brahma)* of the Rg Veda In the *Paścīmāmnāya pitha* (in the West) the deity is Siddheśvara with Śakti Bhadrakalī, the *kṣetra* is Dvārakā ; the *tirtha,* the Gomathi, and the *mahāvakyā* 'Tat=tvam=asi' *(Tattvamasi)* of the Sāma Veda. The *Dakṣiṇāmnāya* or southern piṭha is situated in the Ṛṣyaśṛinga āśrama, where is the linga Malahānikareśvara –representing the sage Vibhāṇḍaka. The deity is Varāha.[15] Śakti is Sarada; the *kṣetra* is called *Rāmakṣētra ;* thirtha Tuṇgabhadra, and the mahāvākya is *(Aham Brahmāsmi* of the Yajur Veda.)

A word about Rāmakṣetra. It comprises the entire littoral washed by the palk Straits and the Gulf of Manner and the extensive hinterland. This littoral is the holy Setu covering Point Calimere (Koḍi karai) near Vedāraṇyam is the north, Dhanushkoḍi in the Rameśaram island in the middle and Kanyākumari or Kumari Koḍu in the south. Kodi and Kodu mean a point (lands-end) in Tamil. The submerged beds of coral rocks abut into this extensive coastland giving the semblance of a bridge connecting with Lanka. The three points, Koḍikarai, Dhanushkoḍi and Kumari are considered particularly holy.

The four mathas are also associated with the four *dhāmas* popularlȳ known as the four *Nāthas* which are Badrinātha associated with the northern pitha Jagannātha associated with the eastern pīṭha, Rāmanātha associated with the southern pīṭha, and

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Dvārakānātha with the Western pitha. This is how Śamkara envisaged the unity of India.

Devī Śāradā installed as the presiding Goddess of the Śringeri or Daksināmnāya pīṭha is a replica of the goddess in he ancient Śāradākṣetra (Śārdi) in Kashmir. After ascending the sarvajña pīṭha is a temple in Kashmir. Śamkara prevails upon the Devi to manifest. Herselt which Her kalas and in the plentude of Her and grace in the Sringeri pitha which is the Sarvajña pīṭha. Here Sankara installed Her on a Sri Yantra. Her divine presence has bestowed upon the Sringeri Pitha the appellation *Vyākhyāna-simhasana*.

The exalted representative of Sami of the Vyākhyāna simhāsana in the shrine of Devī Śāradā in Śringeri ministers to spiritual needs of thousands. He guides their moral and spiritual aspirations, (adharma vicara) and shapes their lives. He teaches often by casual words and more often by silence which creates an atmosphere of *śānti* (peace) enveloping the devotees' soul. To approach him in rverence often enriches the soul. His presence mark a meaningful correspondence to the several stages of religious attainment of the devotees. He is all according to their needs.

The daily divine service and the charities conducted in the Maṭha consitutes material (*dravya)* yajna' the life of meditation and renunciation of the Ācārya *tapa* and *yoga* yajña, his discourses and spiritual instructions, *svādhyāya* yajña-all these are centred round this sage of disciplined vow (Samsita Vrata), the tout *ensemble* constitutes Jñana Yajña.

Dravya-yajñās=tapō yajñāḥ
yōga-jajñās=tath=āparē !
Svādhyāya-jñāna-yajñāś=cha
yatayaḥ samśita-vratāḥ !!

	West: Dvaraka Kalika matha[1]	North: Badari-Kasrama Jyotir matha	East: Jagannatha Govardhana matha	South Sringeri Sarada Matha
DIVINITIES:	Siddhesvara Sakti-Bhadra Kali	Narayana Sakti-Purnagiri	Jagannatha (Purusottama, Sakti-Vrsala	Malahanikara linga; Varaha Sakti-Sarada[2]
TIRTHA:	River Gomati	River Alakananda	Mahodadhi (Bay of Bengal)	The Tungabadhra
ACHARYA:	Sri Padmapada	Sri Totaka	Sri Hastamalaka	Sri Suresvara
VEDA:	Sama	Atharvana	Rg	Yajur
SAMPRADAYA:	Kitavala	Nandavala	Bhogavala	Bhurivala
MAHAVAKYA:	Tattvamasi	Ayamatma Brahma	Prajnanam Brahma	Aham Brahmasmi
TITLES:	Tirtha, Asrama	Giri, Parvata, Sagara	Aranya, Vana	All the titles, particularly, Sarasvathi, Puri, Bharati, Aranya Tirtha, Giri, Asrama.

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Administration of Sri Sringeri Math in the Past – A Bird's eye view

Sri Jagadguru Samkaracharya Mahasamsthanam, Sri Sharada Peetham has a unique history having received respect and patronage from different rulers and the devotees of the Math That is how it emerged from a pontifical Math to the state of a Mahasamsthanam, from an ashram of a saint to a religious kingdom. It has been described as the Hindu Vatican in no exaggerating terms.

The administration of the Math and it properties is a colourful combination of the religious secular aspects. It was, as could be seen from the records, streamlined by the great the Pontiff Sri Bidyatirtha in the 13th century A.D. Even today the official seal of the Math bears the nam VIDYA SAMKARA in reversence to Him. The customs which were regularised by this great Acharya are strictly followed even now.

Right from then the Math evolved as an independent Samsthanam with gifts from different rulers and devotees. Properties were donated not only at Sringeri and nearer places but also at different places outside the State Sringeri Jahgir was almost circular in shape with a dimension of 7 miles, a broad. valley, pleasantly watered by the river Tunga and encircled by hillocks. This Jahgir dates from 1346 A.D. when first granted by the Vijayanagara Kings. The Jahgir was being administered by the Agent of the Math on behalf of His Holiness Sri Jagadguru. He was the head of the Revenue, Judicial and Police departments. Many reformations were brought about in the Jahgir especially after the later half of the 18th century.

The system of Record of Rights had been introduced and a Land Mortage Bank was functioning under the control of Government of Mysore. Large numbers of kattes or ponds at the top of Valleys adjoining the hill slides were constructed besides few minor tanks for irrigation purposes. The tenants were given loans for the improvement of the lands, the benefit named takavi loan. Besides Sringeri peasents were paid loans from the Math.

The proposal for maintenance of a municipal council at Sringeri town with nominated members were submitted to the Government by the Math authorities in the year 1884. The Government sanctioned the Municipal administration on the same lines as in other Taluks but subject to the control of Sringeri Deputy Amildar. The first non-official president was elected in the year 1952. The levy of Octroi was also sanctioned in place of the levy of Sayar by the Math, the income being divided equally between the Math and the Municipality in the Year 1893. The Math offered to the forego its half of the income if a local fund dispensary be opned in the town and the surplus fund utilised for sanitary purposes. This offer was accepted by the Government, and a hospital was opened in the building provided by the Math.

Upto 1903 the Math was administratering the local cess as was in other Taluks. In that year Taluk Board was set up. This Board functioned till 1927 and thereafter it was abolished. The Government of Mysore in 1929 relieved the Math from the responsibilities in respect of Communications, Police, Judicial and medical relief and the District Board was held responsible for providing these amenities. The levy, collection and administration of the local cesses were vested in the revenue and other concerned departments.

The following statistics as of 1946 will give an idea as to how the Math attached importance to education and other facilities. The comparison is made with the adjoining Taluk Koppa, which was under Govt. administration.

	Road Miles	Area in Sq.Miles	Miles for 100 Sq. Miles area
Roads			
Sringeri Jahgir	22	44	50
Kadur Dist.	762	2783	28
Typical Dist.	1287	3157	41

Education: Pupils per 1000 population

	Population per school	*Primary Schools* Male	Female	
Both sexes				
Sringeri Jahgir	566	74	52	64
Koppa Taluk	679	50	36	44
State Average	884	77	36	57
Middle Schools				
Sringeri Taluk	9000	29	10	20
Koppa Taluk	17000	13	4.1	9.6
State Average	14634	15.8	4.2	10.2

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A Municipal High School was started with the aid of a sum of Rs. 28,000/- given by His Holiness Sri Jagadguru to the Muncipality apart from free accommodation.

Literacy:

Sringeri Town	57.3%
State Urban Average	39.6%
State Total Average	20.6%
Sringeri Taluk	35.7%
State Rural Average	14.6%

The Census Commission writes: "Appropriately enough Sringeri the seat of Goddess of Learning appropriates the first rank. Among the Taluks Sringeri takes the lead with 35.7%".

The Math was responsible to start Limited Bank by name Sri Sarada Bank Ltd., with major number of shares in it. The Agent of the Math was the chairman of the Board of Directors. It had four other branches at Tarikere, Jayapura, Koppa and Kalasa License had been obtained to open another branch at Kammaradi. Later in the year 1960 it merged with the Karnataka Bank Limited., Mangalore. It had a very good record of rural service and clean and efficient administration.

The Math evinced keen interest in the operative movement and a co-operative society was started in the year 1914 it was the first of its kind which functioned for the benefit of people of the entire Taluk. Later in 1977 it was merged with Vyavasaya Sahakari Sangha Ltd. with a limited jurisdiction of 4 villages inclusive of Sringeri. Society was functioning as a bank also and was aiding the farmers to market their products especially arecanut. The farmers being financed for land developments also. The Scoeity used to arrange weekly markets on large scale for the benefit of the benefit of the local people and villagers as there was great difficulty in transporation with the places outside Malnad.

The Officer-in charge was the General Power of Attorney Holder for His Holiness Sri Jagadguru Samkaracharya. He was assisted by a Deputy Amildar (Deputy Agents), a Revenue Officer and a Muzrai Peshkar for general office work, Revenue, Forest and Mines matters and religious matters respectively. Many other officials worked under these three. Sri Math had a Treasury of which the Officer-in-Charge was the officer. An officer called Khas Peshkar was in charge of the personal department of His Holiness Sri Jagadguru. Later in the year 1953, the personal department was set up separately with the appointment of a Private Secretary to be in charge of the correspondence etc. apart from those held by the Khas Peshkar.

In the year 1956 His Holiness Sri Jagadguru Sri Abhinava Vidyatirtha Mahasannidhanam resumed the management of Sri Math from the Government of Mysore, in which year the Jahgir was also abolished. There was practically very less of work on the revenue and other departments. An Administrator was appointed to be incharge of the affairs of the Math while the personal establishment under Private Secretary continued.

There are about 30 religious institutions around Sringeri under the control of Sri Sringeri Jagadguru Mahasannidhanam. A Muzarai Assistant to the Administrator will assist him in managing these. The Muzarai Peshkar is the Executive Assistant to the Administrator who will attend to the maintenance of the temples, daily worship and also the special functions, apart from being the Stores Officer. The food arrangements for the devotees arriving at Sringeri and other arrangements for their stay, worship etc. are made by him. Two Parupathegars assist him in his duties-one at the Math Premises and the other at Sri Malahanikaraswara Temple on the top of a small hillock in the centre of the town.

The Killedar is incharge of labour and building maintenance. He shall also attend to the sanitation of the Math premises. He shall assist Muzrai Peshkar in arranging special functions. There are two Estate Managers who are in charge of Farming and Agriculture.

Sri Sadvidya Sanjivini Samskritha Mahapathasala is headed by the Principal which has on roll 65 students. 12 Professors are teaching them the Vedas and the Shastras. A very large Library is attached to this pathashala.

Present

There are about 75 branch institutions of Sri Sringeri Jagadguru Mahasamsthanam spread all over India. There are Pathashalas, Libraries, Temples, Kalyanamantapams, Meditation halls and mere accomodation also. Many of these institutions were established by Sri Abhinava Vidyatirtha Mahasannidhanam, while most of the ancient ones were renovated. Now also renovation of a few is in progress while plans for renovation of few others are under consideration. In some places the construction work has been undertaken. These branches are managed by honorary and paid managers, Dharmadhikaris and in a few places by committee set up by Sri Jagadguru Mahasannidhanam.

Another important function of the Math is Achara Vidhara Dharmadhikaram. Different Hindu communities who are the sishyas of this Math approach His Holiness Jagadguru for clarification of doubts pertaining to the Dharma Shastras and also the activities of the members of the sect. A Dharmadhikari at Sringeri is be authorised by the Math to deal with such cases under the kind directions of His Holiness Jagadguru Mahasannidhanam.

A great many reformations were brought about in the administration of the Math by His Holiness Sri Abhinava Vidyatirtha Mahasannidhanam during the last few decades. The principle of decentralisation of power is effectively brought into action with the

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result that no work of the Math suffers under any circumstances. Due to the efforts of Sri Mahasannidhanam the living conditions of the employees has also improved to a great extent. The facilities to the devotees visiting Sringeri have been considerably increased. The old and dilapidated buildings were either modified to suit the requirements of the day or new buildings brought up in their place. Much of new buildings brought up in their place. The functions celebrated at the Math were given new shape and a large gathering is found on all occasions. Of them the important ones are i) Sri Rama Navami Vasantotsav ii) Sri Samkara Jayanti iii) Sri Ganapati Vakyartha Mahasabha, iv) Sharada Navaratri and v) Dharma and Sahitya Sammelana—Sharadutsava.

★★★★★

JAGADGURU ON MEANING OF HAPPINESS

Kadur May 25. The religious ceremonies connected with the initiation of the new disciple to Sri Jagadguru Chandrasekhara Bharahti Swamy, the present head of the ancient and historic Sringeri Pitha concluded with a procession of Friday evening when the Jagadguru and his new disciple, Sri Abhinava Vidyathirtha Swami were taken round in silver and gold palanquins through the principal streets of Sringeri. Two richly caprisoned elephants led the procession while innumerable disciples, including the palace representative and other Mysore Government officials walked in front. The entire route was gaily decorated and procession wended its way through the different streets. The Swamis were dressed in rich robes of silk brocade and wore crowns set with many precious stones.

Yesterday evening, there was great assemblage of pundits which was presided over by Sri Chandrasekhar Bharati Swami, while his new disciple Abhinava Vidyathirtha Swami was also present. The Jagadguru in a short speech explained the true meaning of Guru and Shishya (Master and Disciple). The real guru always looked to the best interests of his disciples and had their well being at heart. He was a true disciple who placed implicit faith in his Guru and conducted himself in such a way as to please him in every respect. He continued to explain what constituted true happiness. "That which gives lasting pleasure", he said "at alll times and in all places and condition is real happiness and the key to secure such happiness is through the worship of the Guru with implicit faith in him". The distinguised assemblage broke up after receiving blessings from the Jagadguru.

This opportunity was taken by his distinguished disciples who had gathered here to present their respects to Him in the shape of an address. They thanked him for the wise step he had taken to bring about the initiation ceremony, which would ensure efficient succession to the religious centre. The address also expressed greast satisfaction at the selection of the present Brahmachari, who, it was opined by the signatories to the address, shows all signs of future greatness and fitness to assume the onerous responsibility of the headship of this great centre of religious life and seat of vedic culture with a glorious tradition behind it.

Extract from Times of India, May 26, 1931.

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Kaditas of the Sringeri Matha

Dr. A.K. Shastry

INTRODUCTION

The sacred town of Sringeri or Risyasringagiri of Ramayana fame[1] is situated on the left bank of the river Tunga. Sringeri is in the present Chikkamagalur District (formerly Kadur District) of the present Karnataka State. Risyasringiri came into prominence during the historical times when Sri Adi Samkaracharya, the greatest exponent of **Advaita Vedanta,** established here about twelve hundred years ago the famous Sri Sarada **Pitha.**

The immediate successor of Adi Samkara on the Sringeri Pitha was Sri Suresvaracharya.[2] His sucessors till the 13th century, lived with their disciples in the hermitages in Sringeri, Simhapura, Vasisthasrama and Kigga, which are in the neighbourhood of Sringeri.[3] It was during the 14th century that Sringeri again gained prominence, when great Pontiffs like Vidya-Tirtha, Bharati-Tirtha and Vidyaranya ascended the **Pitha.** It was during the pontificate of Vidyaranya that Sringeri besides being a **Matha** became a **Dharma Samsthana** owing to the acquisition of lands. Vijayanagara rulers were the first to grant lands to the Sringeri **Matha.** Subsequently the rulers of different dynasties also granted lands.

In spite of a number of political, religious, economic and social vicissitudes, the Sringeri **Matha** has continued to exist down to our own times as a great religious centre. The **Matha** has done much for uplift of **Dharma** (code of righteousness) and the advancement of **Advaita** (non-dualism) philosophy. The **Pitha** has been distinguished by an unbroken succession of **Gurus**[4] well-known for their spiritual eminence, learning and piety. The followers of **advaita** acknowledge the Sringeri **Jagadguru** (a preceptor or a supreme teacher) as their spiritual director.

SOURCES

The sources of information for the history of Sringeri are vast and varied. If there are, as one category, stone inscriptions and copperplate grants[5] mentioning the dates and the granting of lands, there are, as another category, literary works[6] throwing light on the religious, philosophical and literary acti- vities of the various periods. The monuments[7] of Sringeri are rich in art. They also throw light on the religious and cultural activities of the **Matha** through the ages. There are nearly 200 sanads and other records in the personal possession of His Holiness, which are of great historial importance. Besides these source materials, there are good number of **Kaditas** or **Kadatas** in the archives of the Sringeri **Matha.**

KADITAS

Meaning

A **Kadita** or Kadata is a long piece of cloth covered with a paste, made out of ground tamarind seeds and charcoal powder. When covered with this charcoal paste, it appears like thick black paper. This long piece of cloth is folded in the form of a book running even upto two to three hundred pages, but opens like a roll. The material used for writing on them is white pot-stone or soap stone pencil.

D.C. Sircar in his book, **Indian Epigraphy** writes about **Kaditas** thus: "The mercantile community of the Mysore region are stated to have prepared their account books with such sheets of cloth seasoned with a paste made out of the powder of the tamarind seeds afterwards blackened with charcoal."[8]

Sircar cites a few more examples to prove the existence of **Kaditas** in the ancient period of our history[9] **Epigraphy Carnatica** IV. Hunasur 24, at Dharmapura, refers to the conquest of Hoysala Narasimha (the son of Visnuvardhana) as having been recorded in his **Kadita** (ledger which lists the countries that are won) and the **Ole** (records). This is the earliest use of the term **Kadita** in Karnataka and its use here, it is significant to note, is a ledger containing the conquest.

It is to the good fortune of the world of scholars that the Sringeri **Matha** is preserving a large collection of **Kaditas.** A few of them are kept in the Madras Oriental Manuscript Library. The **Kaditas** are of great historical importance throwing light on the history of the **Sringeri Dharma Samsthana** from the 14th to the 19th century.

Size

Though in general, **Kaditas** appear to be more or less of the same size, when actually measured, they vary. Most of them fall within the range of $7\frac{1}{4}'' \times 9''$. There are a few measuring $5'' \times 7''$, and $6\frac{1}{4}'' \times 8\frac{1}{4}''$ and $9'' \times 11''$. There are several **Kaditas** which run even upto two to three hundred pages.

Sri Vidyabharathi Book Centre, Sringeri

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Classification

The **Kaditas** of the Sringeri **Matha** may be broadly classified under two heads: (1) **Nirupas** and **Binnavattales** and (2) Account Books. After a careful serutiny, it is found that ther are 205 and 548 volumes belonging to the former and the latter category respectively. The **nirupas** (orders) and **binnavattales** (letters of respect) are more important from the point of view of history, though the Account Books can hardly be neglected.

Subject

The **Kaditas** that contain copies of the original incriptions and other records throw light on political, administrative, religious, economic and social conditions prevailing not only in Sringeri but also in different parts of Karnataka from the 14th to 19th century. A study of these **Kaditas** brings out the relation between the Sringeri **Matha** and the various secular powers like Vijayanagar, Kaladi, Marathas, the Wodeyars of Mysore, Hyder, Tipu, the Nizam, chiefs of the various principalities and the British. A few examples to show the relationship are given below:

There are about 14 records in the **Kaditas** that establish relation between Sringeri and Vijayanagara. Harihara II granted Dandura Village, situated in the Sivani hobli of Yaranada Sime in Basavapattana kingdom of Sri Chandrasekhara Bharati I (A.D. 1386-89), the successor of Vidyaranya, for the maintenance of Sri Saradamba temple.[11]

There are about 25 **Kaditas**[12] containing more than 60 records that establish the relation between Sringeri and Kaladi. Like the Vijayanagara emperors, the Kaladi rulers (A.D. 1499-A.D. 1763), visited the Sringeri **Matha** granted lands and presented valuable articles. On many occasions, they invited the **Jagadgurus** to their capitals and received Their blessings. For instance, Sri Sachidananda Bharati I (A.D. 1622-A.D. 1633), sent an **Asirvada Patrika** (a letter of blessing) to Sivappa Nayaka (A.D. 1645-A.D. 1660), requesting him to set right the matter pertaining to the **Matha**'s property where the tenants were making profits without remitting the due sum of money to the **Matha.** Accordingly, Sivappa Nayaka enquired into the matter, put an end to the malpractice and restored the lands to the **Matha.**[13]

The correspondence between Sringeri and the Maratha Ruling Houses like the Peshwas, the Ghorpades, the Sindias, the Holkars, the Bhonsles, the Pawars etc., helps us to know about the relation between the Sringeri **Matha** and the Marathas. There are over 40 letters spread over about 14 **Kaditas,** most of them in Marathi and a few in Samskrit, and the script in either ease is Kannada.

In the course of the campaigns of the Third Anglo-Mysore war (A.D. 1790-92), Parasuram Bhau, the Maratha general marched on Bidnur. Pindaris and similar marauders accompanying the army led by Raghunath Rao Patwardhan fooloshly plundered Sringeri, looted the temples and desecrated the holy shrine of Sarada (A.D. 1791). Brahmin priests were killed in the affray; and the loot that was carried away was of the value of sixty lakhs of rupees.[14] The **Kaditas** [15] of the Sringeri **Matha** shed further light on the incident and the subsequent actions taken by the Peshwa Madhavrao Narayan (A.D. 1774-A.D. 1795) to redress the **Matha**'s grievances. The Peshwas wrote a letter[16] to Parasuram Chandra Svami (Parasuram Bhau), stating that the Lambani and Pindari warriors of his contigent made of gold and copper vessels, elephants, horses etc, of the Sringeri Matha and that compensation should be given to Sri Satchidananda Bharati III (A.D. 1770-A.D. 1814) and the looted articles should be returned and receipt obtained. In reply, Parasuram Bhau promised the Peshwa to recover the looted articles and return them to the Guru.[17]

There are over 60 documents spread over about 15 Kaditas[18] shedding light on the relation between Sringeri and the Sultans of Mysore. Hyder Ali asssured Sri Abhinava Sachidananda Bharati I (A.D. 1741-67) that he would preserve all the privileges that the **Matha** was entitled to and requested him for his blessing.[19] Tipu like his father, having realised the importance of divine help, sought the blessing of Sri Sachidananda Bharati III (A.D. 1770-A.D. 1814) to overcome his difficulties and to secure peace and prosperity in his Kingdom. Soon after the loot of the Sringeri **Matha** by Parasuram Bhau's contingents, the sultan ranted 400 **rahtis** for the restoration of the temple and the reinstallation of the idol of Sri Saradamba. Subsequently he made a present of a palaquin, elephants, clothes etc. to the Guru, requesting him at the same time to be so kind as to offer prayers to God for the complete destruction of the enemy, the success of his own army,[20] and his own prosperity as well as that of the state.[21]

The relation between Sringeri and the Wodeyars of Mysore is too well-known to mention in detail. There are over 160 dicuments, spread over about 43 **Kaditas,**[22] establishing the relation. For example, on the occasion of Sri Narasimha Bharati VIII's (A.D. 1817-A.D. 1879) visit to Mysore (A.D.1828), Krishnaraja Wodeyar III granted three **Sarvamanya** (rent-free) villages (Belavadi, Andavalli and Sirakaradi)[23] to the **Matha** for the regular worship, illumination and various services of Sri Chandramaulisvara and Sri Saradamba.[24]

Even the British Commissioners and administrators had a veneration for the Sringeri **Jagadgurus.** For instance, the magistrate of the Kanara District, on 23rd December 1815. issued an order[25] to Police,

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Darogas, Subedars, Jamadars, Defedars etc. asking them to receive the Sringeri Svami (Sri Abhinava Sachidananda Bharati II (A.D. 1814 - A.D. 1817) at their respective places and provide proper facilities to Him. It is learnt from this copy of the company's **rahadari** (passport or permit) that the **Svami** was on his return journey from Gokarna.

The **Kaditas,** besides shedding light on Sringeri's relations with secular heads, also shed light on the general administrative, religious, economic and social conditions that prevailed in the Sringeri **Dharma Samastana** from 14th to 19th century.

There are several **nirupas** and **binnavattales** pertaining to the general administration of the **Matha.** Various aspects covered under this head like **Sarvadhikara** (general superintendence), **Parupatya** (administration of a temple). **rahadari** (permit or passport), **rayasa** (clerk-ship) etc., Stand in testimony to this. A few more **Kaditas**[26] help us to gather information about Sringeri **Jagaduguru's** titles, **sanyasa, pattabisheka** (coronation) etc.

The **Kaditas** [27] refer to various religious festivals, observances and activities like the **Mahanavami utsava; Nandadipti** in the Vidyasamkara temple; **parjanya,** Satarudarabhisheka and **Diparadhane** in the mallikarjuna temple; observances of **Chaturmasya** by the **Gurus;** Vasantotsava; pilgrimages undertaken by the **Gurus; Achara-Vichara** of the disciple; religious problems of certain communities etc.

The study of the **Kaditas**[28]also reveals the economic conditions Sources of income from agricultural products were, paddy, areca, cardamom, peper, betal-leaves, coconut, tabacco etc, Besides agricultural products the **Samasthana** had the income from forest products. For instance, a **nirupa**[29] of Krishnaraja Wodeyar III, dated 15th December 1815, addressed to Laksmiramanaya, the amildar of Chandragutti, says that the entire sandalwood in the Andavalli village was to be cut off and handed over to the Sringeri **Matha,** The **Matha** also received income from **Kanike** (due), fines, duty, contracts etc.

As the **Matha** derived income from various sources, it had correspondingly to spend on certain items like, the regular conduct of worship in temples, festivals, charity, employees, education, guests, feeding, construction and renovation of temples etc.

Religious activity, agriculture, trade, smithy and carpentry were different occupations of the people.

The **Kaditas** further shed light on the coin **age, Varaha, (gadyana, honnu, hana, mupaga, adda, haga, bele, visa** and **arevisa** were the denominations in the desending order.

The **Kaditas** are also useful in knowing about the weights and measures then prevailing, **mana, dade, seru** were the weight; while **Kanduga, Kolaga** and **padi** were the measures in descending order.

The **Kaditas** also tell us about the social conditions. However, the information with regard to this subject is comparatively meagre. Though the **Dharma Samsthana** was a strong hold of Brahmanism, the **Gurus** followed a tolerant policy towards other castes and communities, Under the benevolent canopy of the **Samsthana** were sheltered not only the Hindus but also the Muslims.

Brahmins were in key positions. They were appointed as **parupatyagars, archakas** (worshippers), **bokkastas** (treasurers). etc. The **Kaditas** refer to Venkatachala Sastri[30] and Bisthaya Sastri[31] as **parupatyagars** and Subba Bhatta[32] as a treasurer.

A **binnavattale.**[33] dated Saka 1751 (A.D. 1829), makes a reference to the Settys of the Vaisya community from Ankola (U.K.). It is understood that Harisetty, Pattanasetty and others visited Sringeri and promised the **Guru** (Sri Narasimha Bharati VIII), to offer **agratambula, charanakanike, prayaschitta-Kanike** etc., to the **Matha's** agent, in-charge of **achara-vichara** in Ankola.

Kaditas[34] also make reference to barbers, washerman, shepherds and valekars, about whom the information is practically nil.

The **Guru** desired that the income of the **Matha** should be of use to the people of all **Dharmas.** From Sivappa Nayaka's letter,[35] dated A.D. 1653-54, addressed to Sri Sachidananda Bharati I, it is understood that the **Guru** wanted Sivappa Nayaka to make the income of the **Matha** useful for the people of all **Dharmas** and pass laws to that effect. Accordingly, the Nayaka promised to make the necessary arrangements.

Poor and helpless women of all castes who presented themselves before the **chavadi** (a village hall), were taken care of by the **Matha.** In the **Kaditas** refer to cases of fallen women. In such instances, an inquiry was held in the **chavadi,** and her statement was recorded, perhaps with the intention of punishing the person who offended her. **A Kadita**[37] refers to the income from a property reserved for the feeding of a widow.

A number of **Kaditas** in the **Matha** illustrate the cordial relations between the **Matha** and its disciples. For instance, Krishnaraja Wodeyar III, calls himself the **"Charanasevaka"** of the Sringeri **Svami** and request the **Guru** to bless him and send **Srimukha, phala** and mantrakshate.[38] Several **binnavattales** pertaining to **achara-vichara,** tell us of the **Matha**'s control over its disciples.[39]

There are also subjects relating to intercaste marriages.[40]

Date of the Kaditas

The **Kaditas** contain both copies of records of by gone times as well as contemporary correspondence. As such it is difficult to determine the date of individual volumes. Out of 205 volumes related to **nirupas** and **binnavattales,** about 134 volumes bear the exact datr and the remaining 71 simply mention names of the **Samvatsaras** without any

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reference to the Saka era. But it is not really that difficult to determine the approximate year of at least some undated volumes, for some of the documents mention the names of some prominent persons and also a few important events. However, it is dangerous to arrive at hasty conclusions. The latest dated record is Saka 1793 or A.D. 1871.[42] But it is difficult to mention the earliest dated record, for some of the earliest dated records belonging to Vijayanagara times, are copies of stone and copper-plate inscriptions. However, we can safely say that in the Sringeri **Matha,** the **Kaditas** came into use from the last quarter of the 17th century and continued right up to the seventies of the 19th century.
century.

Unfortunately the Account Books, except a few, do not contain any dates.

Generally, **Kaditas** are dateo in Saka era. But the **binnavattales** issued by Hyder and Tipu are dated in Hijaki. Kali era is also mentioned in some of the documents. **Nirupas** and **binnavattales** of the last century issued by the Maharajas of Mysore and the British officials, mention the Christian era along with the Saka era.

Language, Script and Style

The language of the **Kaditas** is mostly Kannada. But there are documents is Samskrit, Marathi, Tamil, Telegu and Persian. The use of different languages indicates that the Sri Matha's correspondence was with the chiefs of various provinces of India. **Srimukhas** (letters) sent by the **Jagadgurus** used to be generally in Samskit and the binnavattles from the secular heads of different Kingdoms used to be in their respective languages, Writers in the **Matha** used to copy the records in Kannada script. Though different languages are used, the script is uniformly in Kannada, excepting a few that are in **Nagari.** As the **Kaditas** belonged to different periods, it is obvious that the documents were written by different writers. The script is old **Kannada modi.** With much patience and good practice, scholars can read it. Excepting few, handwriting is generally beautiful and legible.

The writers adopted a definite style in recording the events. But there are variations in language. The variations are either due to the passing of years or due to the slip of penmanship. After a careful study one can say that the **Kaditas** are not works composed by scholars, but records written down by the clerks of the **Matha.** Moreover, it appears that it was custom them to use the **Kaditas** for recording secular transactions and the palm-leaves for religious and scholarly works. Handmade paper came into use at a later stage.

Writing in the beginning of this century, R. Narasimhachar says. "In the **Matha** there are several cart loads of **Kaditas,** nearly 200 years old, stored in two or three big rooms.... A careful examination of these **Kaditas** is likely to reveal several interesting facts with regard to the history of the **Matha,** and it is earnestly hoped that the authorities of the **Matha** will arrange for this examination before the **Kaditas** are lost or destroyed by moths or white ants". But at present such a large quantity of **Kaditas** is not found. It is said that sometime in the thirties of this century, some **Kaditas** were lost in the river Tunga. Who knows how rich were the archival materials that were lost in this sad catastrophe!

It appears that the wishes of R. Narasimhachar, K.R. Venkataraman and several other profound scholars of the past are to great extent fulfilled now. It was my privilege to prepare the catalogue of the **Kaditas** in 1974 and submit the Ph.D. thesis. "A History of Sringeri", in 1976. In this regard. I can never forget the blessing and guidence of Sri Abhinava Vidya Tirtha Svamiji, Dr. G.S. Dikshit, Dr. S.V. Desikachar and Dr. S.N. Prasad. It is also worth remembering on this occasion that the national Archieves has already microfilmed the **Kaditas** in 1974, under the able guidence for Dr. S.V. Desikachaar the then Director of the Karnataka State Archieves. It is my ardent desire to publish the select records from the **Kaditas** of the Sringeri **Matha.** I have already submitted the project to the ICHR. I hope it will be granted. I am sure, if the records are published they will serve the purpose of research scholars in Karnataka and elsewhere.

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1. The story of Risyasringa is narrated in "Balakanda" of Valmiki Ramayana.
2. **Kadita** (Kd.) 41, No.17.
3. K. R. Venkataraman, **Samkara and His Sarada Pitha in Sringeri,** Calcutta-53.
4. The present senior Pontiff, Sri Abhinava Vidya Tirtha is the 35th in the line of the Sringeri Jagadgurus.
5. Published in the **Annual Report of the Mysore-Archaeological Department** (ARMAD), 1916, 1933, and 1934; **Selections from the Records of the 'Sringeri Matha' (Sg. R.),** Mysore, 1927; **Epigraphia Carnatica,** Vol. VI.
6. Samkara Digvijayas, **Sri Purusottama Bharati Charita, Yatindra Charita, Vidyaranya Kalajnana, Ramachandra – Mahodaya, Gurusataka, Godyavallari Sivatatvaratnakara, Guruvamsakavya, Keladinripa vijayam.**
7. The temples of Vidyasamkara, Saradamba, Samkara, Malahanikaresvara, Janardana etc
8. Motilal banarasidass, First ed....1965, pp. 65-66.
9. (a) "About the last quarter of the 4th century B.C. Nearchus seems to have noted that the Indians used to write letters on well-beaten cotton cloth", Cf. Buhler, Indian Palaeography, P.6, quoted in **Indian Epigraphy,** P.66.
10. Kd. 34, No. 12; Kd. 50, No. 6, Kd. 68, No. 28; Kd. 70, No. 4, Kd. 72, No. 46, Kd. 86, No. 3; Kd. 129, No. 12; Kd. 134, No. 6, 96, Kd. 141, No. 17; Kd. 147, No. 35; Kd. 175, No. 4, Kd. 190, No. 19.
11. Kd. 101, No. 45. 12. Kds. 13, 19, 20, 25, 27, 45, 47, 50, 51, 53, 66, 72, 89, 101, 113, 134, 141, 147, 154, 155, 160, 167, 184, 189, 198.
13. Kd. 50, No.5. This copy of Sivappa Nayaka's **binnavattale** breaths the same spirit as of the copper plate **sasana,** recorded in **Epigraphia Carnatica,** VI, Sringeri 11.
14. G.S. Sardesai, **New History of the Marathas** (NHM). Vol. III, Bombay, 1968, P. 189.
15. Kd. 43, Nos. 7, 8. 16. Ibid, No. 7. 17. Kd. 129, No. 52.
18. Kds. 8, 13, 14, 43, 65, 66, 70, 120, 129 138, 140, 145, 152, 159, 185. 19. Kd. 66, No.19.
20. The Marathas, the Nizam and the English were Planning to Crush Tipu.
21. Kd. 129, 34; Sg R. 47-50 and 59; ARMAD, 1960 Pp. 74-76
22. Kds. 3, 8, 10, 12, 20, 21, 28, 32 ,36 ,37, 45, 50, 53 ,57, 61, 64, 72, 81, 86, 91, 102, 107, 108, 113, 116 120, 126, 130, 132, 137, 141, 145, 147, 159, 166, 172, 175, 177, 191, 194, 195.
23. Belavai in Belur Taluk, Sirakuradi in the hobli of Koppa and Andavalli in the hobli of Chadragutti.
24. Kd. 8, No. 8; Kd. 10 No. 63; Kd. 21, No. 18; Kd. 120, No. 1, ARMAD 1916, P 79. 25. Kd. 37, No. 27.
26. (a) Kd. No.10, No. 63; Kd. 51, No. 69; Kd. 89. No. 27; Kd. 134, No. 41. (b) Kd. 3, No. 62; Kd. 12, 13; Kd. 71, No. 30, Kd. 121, No. 38; Kd. 132, No. 33.
(c) Kd. 20, No. 82, Kd. 51, No. 47.
27. Kd. 20, No. 82; Kd. 21, No. 18; Kd. 45, No. 98; Kd. 50, No. 5; Kd. 75, No. 17; Kd. 86, No. 2; Kd. 113; No. 116; Kd. 154, No. 28 etc.
28. Kd. 1, No. 2; Kd. 3, No. 17; Kd. 36, No. 113; Kd. 66, No. 25; Kd. 77, No. 12; Kd. 137, No. 32; Kd. 183; No. 3; Kd. 201, No.8 etc.
29. Kd. 12, No. 66 30. Kd. 2, No. 18; Kd. 28, No. 6
31. Kd. 8, No. 6; Kd. 10, No. 61; Kd. 21, Nos. 32 and 69. 32. Kd. 65, No. 10.
33. Kd. 10, No. 35. 34. Kd. 8, No. 16; Kd. 10, No. 29; Kd. 63, No. 6. 35. Kd. 50, No. 5. 36. Kd. 30, No. 6; Kd. 63, No. 5; Kd. 176, P 104.
37. Kd. 20, No. 46. 38. Kd. 91, No. 6. 39. Kd. 10, No. 36; Kd. 12, No. 21; Kd. 70, No. 97; Kd. 126, No. 10 etc.
40. Kd. 20, Nos. 85, 86, 87 41. Kd. 10, Nos. 28, 29, 30. 42. Kd. 100, No. 15.

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KALADY
The Birth Place of Samkara

1. Samkara and Kalady

In the legendary line of succession from Lord Siva to Samkara, the tradition of discipleship descends from Vyasa to Suka, Gowdapads, Govinda Bhagavathpada and Samkara. Samkara was born of Sivaguru and Aryamba at Kalady in North Travancore. Controversy continues about his date of birth, but the major consensus is in favour of A.D. 788-820 or A.D. 805-837. Even as Ayodhya is surrounded with the halo of Rama's birth and Mathura of Krishna's Kalady (Kalati) is full of the halo of Samkara's birth. The holy river that flows by Kalady is Purna-significant of the Purnatva of the avatara of Samakara. The old Tamil Poems significantly described it as the Periyar, "the great river", great because of the learning and culture that the agraharas on its mouths. One such prosperous agrahara was Kalady, noble and charming (Madhaviya Samkara Vijayam II-3.) The head of the Kaipilli Illom in this agrahara was Sivaguru, son of Vidyadhiraja. His wife Aryamba belonged to the Melpalur Illom which was situated about twenty miles from Ernakulam. In answer to the earnest prayers and vows that the couple observed in the Vrishabhachaleswara temple at Tirusivaperur (Trichur) a son was born to them and they named him Samkara. Samkara lost his father in his third year. He had his upanayanam in his fifth year and within a few years completed his Vedic studies and attained proficiency in the Sastras. A time came when Aryamba grown feeble could not walk to the Periyar for her ablutions. Samkara prayed and the mighty river cut its way by the side of the illom much to the joy of the venerable lady. Samkara was eight years old when one morning on getting into the river he found his leg caught within the jaws of an alligator. He begged his mother to grant him permission to embrace the holy order Sanyasa. The distracted mother granted the permission and the alligator loosened its grip of Samkaras leg. Samkara comitted his mother to the care of his kinsfolk and wended his way to meet his Guru Govindabhagavadpada on the Narmada and meet the Guru and became his disciple. He then went to Banaras and had darsan of Viswesvara. Then he proceeded to Bhadri and composed his commentaries on the Brahmasutras, the major Upanishads and the Bhagavad Gita.

Years passed. Samkara had established the spiritual empire of Advaita and was riding on the crest of polemical triumph when he felt an inward longing to see his mother. He hastened to the home of his childhood, consoled his dying mother and sped her soul to the realms of light from which there is no return. The pharisical Nambudris would not allow him to perform the obsequies, Samkara being a sanyasi. There were ten illoms eight of which kept strictly aloof. The Nambudris of the two remaining illoms came to him to offer consolation. One stood near the head of the corpse and the other near the legs. The former's illom came to be known as Talayattupilli illom and the latter's Kappilli illom. With his mantric powers Samkara produced fire and lit the sacred pyre. In Bhagavan Samkara, foremost among Paramahamsas we see the sublimation of filial love, as it is commonly known, into the rapture of divine love for the Mother of the Universe. The evocation of this love Supreme is in Samkara's song (Adore saradamba, my mother eternal). The history of this agrahara later, to these incidents in Samkara's early life is shrowded in mystery and according to tradition the mystery was overshadowed by a curse that Samkara laid on it.

Four amongst his numerous disciples were choosen by him to hand down his teachings in institutional succession, for which purpose he established four mathas respectively at Badrinath, Dwaraka. Puri and Sringeri.

The Sringeri matha has had a succession of spiritually eminent Pontiffs beginning from Sankaracharya who succeeded Samkara. According to Hindu tradition, direct homage has to be rendered to the present and his immediate two proceeding preceptors. Sri Sachidananda Siva Abhinava Narasimha Bharati the 33rd Pontiff, will ever be remembered as the great guru who identified the location of Kalady, the birth place of Samkara, where he built shrines to Sri Sarada Devi and Sri Samkara, and personally performed the Kumbhabishekam in 1910. The 34th Pontiff Sri Chandrasekhara Bharati, who attained Videha Mukthi on the 26th of September 1954, will always remain in human memory as one who attained liberation while yet alive.

There are persons living who have seen both Siva Abhinava Narasimha Bharati and Sri Chandrasekhara Bharati. Their erudition, great as it was, paled before their spiritual attainments. To them the "Mahavakyas" of the Veda were no more than the expressions of

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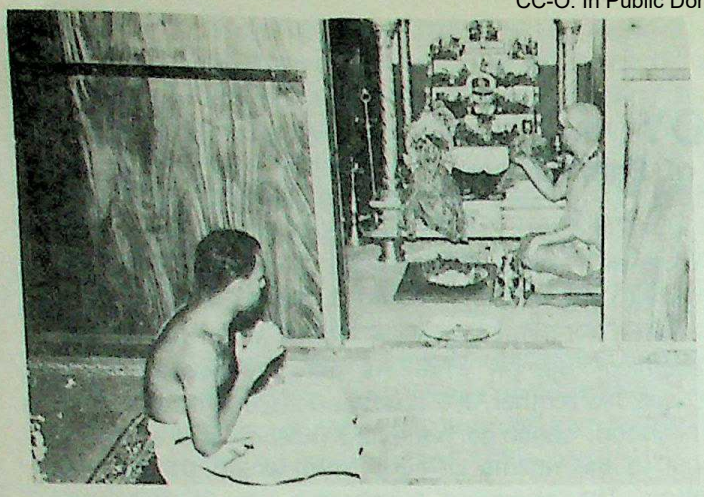


their own experience. Sri Narasimha Bharati's devotion to Goddess Sarada was unique. He saw Her and lived in Her presence. His Bhakti Sudha Tarangini was the outpouring of a realised soul.* Sri Chandrasekhara Bharati's commentary on the Vivekachudamani is sufficient to ensure for him a great place in the galaxy of Sringeri Acharyas.

The present Acharya of the Sri Sarada Peetam is the 35th in the line of succeession, and under his inspiration and guidance, several improvements have been made in the recent past at Kalady.

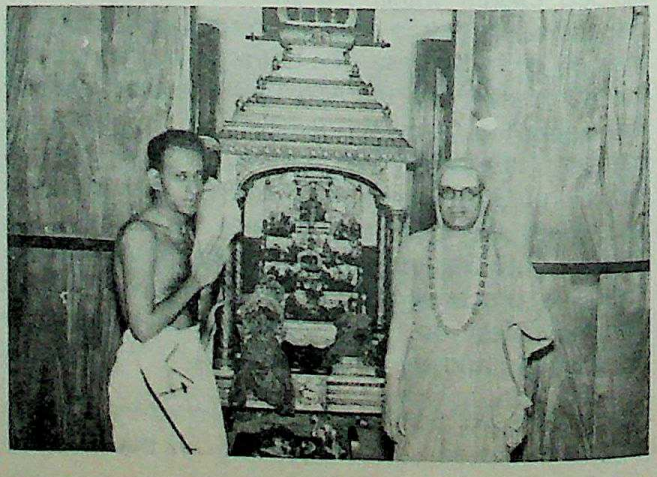
2. The Re-discovery of Kalady

The birth place of Samkara became a dim memory. Although on the authority of accepted tradition and the available texts like the Madhaviya Samkara Vijayam, Samkara's birth at Kalady has all been accepted as a historical fact, the undying credit for having rediscovered the exact location of the place, as already mentioned, goes to Sri Sachidananda Siva Abhinava Narasimha Bharati, the 33rd pontiff of Sringeri. On his initiative, the distinguished Diwan of Mysore Sri K. Seshadri Ayyar identified the exact spot. The small patch of land was soon cleared, and in obedience to the Jagadguru's Commands, .adukkaveri Srinivas Sastri visited the place for some years in succession, to celebrate a five-day festival in honour of Samkara's birthday. In 1905, A. Ramachandra Aiyer, a former Chief Justice of the High Court of Travancore and later a Judge of the High Court of Mysore and N. Sastri, the energetic agent of the Matha, went to Trivandrum where they received the unstinted support of the Maharaja, Sri Rama Varma Mulam Tirunal, and his Dewan Sri V.P. Madhava Rao. The Maharaja's Government introduced in the state the provisions of the India Act of 1904 for the preservation of Ancient Monuments and in pursuance thereof "acquired Kundakara puraiyadam lekkam No. 115," registered in the name of Kaipalli Nambudiri, and "in the possession of Tekkematam Swamiyar and other lands in Kalladikara Manjappra Proverthy, Kuttanad Taluk, which are associated with Sri Samkaracharya, containing sites which are known as his birth place, the site where his house stood and the site on which the remains of his mother were cremated". The Government Order dated January 27, 1906 says:- "As another steps towards the introduction of this scheme, Government considers that measures should be adopted for the preservation of the birth place of Sri Samkaracharya, the great religious teacher and reformer, whose name is held in veneration throughout India. It is situated in the village of Kalady, Manjappra Proverthy, Kuttanad Taluk on the banks of the Alwaye. The locality is treated as Sanketham or place of sancitity.....There is a walled enclosure in a compound close to the river which according to the tradition is the site which was used by the great reformer for cremating the remains of his mother. The ghat in the river close by is also held sacred as having been used by Samkara in performing the obsequies of his mother. Close by stands the temple of Sri Krishna, dear to the heart of the Master's Mother. The Maharaja placed the site thus acquired at the disposal of the Jagadguru together with an offering of ten thousand rupees, to improve the site for the shrine to be built on it.

Two picturesque temples were built overlooking the ghat which was provided with a magnificent flight of steps. Untiring in their devotion, A. Ramachandra Aiyar and his Engineering Associate, E.R. Subbaraya Aiyar succeeded in rehabilitating the place and recapturing its spiritual atmosphere. The then Jagadguru, who had left Sringeri in February 1907 on a tour of the southern districts, reached Kalady a few days before the day fixed for the consecration of the temples. All along the route of his triumphal tour, his grateful disciples offered their contributions to this great cause, which in terms of money, amounted to two lakhs of rupees. The Maharaja of Travancore augmented this fund by another donation of Rs. 10,000/-

3. The Shrines

The two shrines, facing south are stellates the spire rising as a terraced cone. The Vimana of the



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Sarada temple is of the ashtapadma (eight angled) form representing perhaps the eight petals of the Hridaya Kamala, while that of the Samkara temple is of the Sodasakonam (sixteen angled) corresponding to the sixteen Kalas of Divinity. Round the Vimana of the Sarada temple are niches in the angles for the Matrika Devis. Samkara is Dakshinamurti rupa and Sarada Dakshinamurthi rupini-both exhibiting mudras appropriate to the Janana and Ananda concepts of the Supreme. The two sanctums had each a small mandapa on a raised plinth and in front a gabled hall or shed. These have since been terraced into bigger halls and connected and now form a central court yard with covered halls on all the four sides.

To the north west of the Samkara shrine the temple of Sri Krishna, a typical Kerala structure in wood, with gabled roofs. Here did Aryamba conduct her daily worship. In front of the Vimana of Sarada is a small shrine for Sakti Ganapti; and to its left the sacred brindavana, an altar with tulasi plants to mark the place where Aryamba was cremated.

The Jagadguru adored in moving and inspiring hymns Sri Krishna and Sasta and consecrated for protection of the colony, Hanuman in an asvatta tree and Kartaviryarjuna in an asoka tree, worship for both of whom is offered on Saturdays and Thursdays respectively. To the north-east of the Sarada temple is the principal matha building intended for the residence of the Jagadguru when he visits the place. The principal ghat leading down to the river is a fine structure with thirty-two steps.

His Holiness Sri Satchidananda Siva Abhinava Narasimha Bharati left Sringeri on his pontifficial tour on February 1907. His ultimate objective was to reach Kalady for the consecration of the Samkara and Sarada temples, but he visited several places on the way in response to the wishes of disciples and reached Perumbavur, five miles from Kalady early in 1910. Here he went into Samadhi (mystic trance) and had a vision of Aryamba, mother of Samkara, "as if welcoming him with a winning and benevolent smile". That set the seal of divine approval of this enterprise.

4. The Consecration

The Kumbhabhisheka or consecration of the two shrines took place on the 21st of February, 1910 (Saumya, Magha Su 12). On the occasion the great Acharya composed verses in honour of Kalady, Samkara and Sarada.

(Bhakti Sudha Tarangini P. 435)

5. Visit of Sri chandrasekhara Bharati

Sri Chandrasekhara Bharati, the then Pontiff of Sringeri visited Kalady in 1927 and celebrated Sankara Jayanthi there. He made arrangements for the annual celebrations of Samkara Jayanthi and other important festivals, laid out an agrahara which provided residential quarters for the staff of the temple and mutt, and initiated special classes in Vedanta in the Veda Patasala. He again visited Kalady in 1939 and made a long stay. At the entrance to the agrahara is an inscription recording that the agrahara was resuscitated in Kalady by Sri Chandrasekhara Bharati.*

6. Visit of Sri Abhinava Vidhya Tirtha

The present Pontiff's mind ever hearkens back to Kalady. Almost every day he thinks of that sacred place for a few moments and he visits Kalady whenever he gets a chance to do so. On the occasion of the laying of the foundation-stone of the Samkara Memorial Hall in 1964, H.H. recalled to the audience the sanctity of Kalady, the birth place of Samkara who during his short span of life destroyed heretic faith and restored the Vedic tradition in India and consecrated several temples. He added: "These temples may not be accessible to all and therefore a temple of a different kind in the shape of the proposed hall is necessary to attract all people interested in cultural and spiritual endeavour. Scholars may meet here to do research in Samkara's philosophy and in all fields of spiritual and metaphysical studies. The Hall will house a library, an auditorium, a gallery of murals and sculptures and other cultural accessories. It will also include a publication section." His Holiness finally observed that like the Town Hall in a city, the Hall will become the cherished possession of all votaries of learning, Indians and foreigners.

7. Three Gurus Meet at Kalady

The meeting of the three great Jagadgurus of Sringeri, Puri and Dwaraka Maths on the 6th of May 1965 at Kalady was the culmination of a movement initiated by Sachidananda Siva Abhinava Narasimha Bharati, developed by his successor and finally brought to a glorious fruition by the present head of the Sringeri Mutt. The three Acharyas worshipped at the shrines of Samkara and Saradamba. In the evening a special reception was accorded to them by the Akhila Bharata Samkara Seva Samiti. The Secretary in his address described the advent of the three Jagadgurus as that of the Trimurtis glowing like the three Sacrificial Fires, and said that their presence at Kalady heralded steps for the preservation and fostering of the Vedic teachings. He dwelt among other things, upon the imperative need for vaidiks (clergy) and laukiks (laity) putting forth a joint effort in Dharmic work, endeavouring to harness the time-honoured culture of the land with the needs of modern times and enlarging the scope and work of the Akhila Bharata Samkara Seva Samiti and its publications.

Sri Vidyabharathi Book Centre, Sringeri

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A joint message of benediction was given by the three Acharyas in which they pointed out that Lord Parameswara incarnated himself as Samkara Bhagavat-pada at Kalady, the holiest of places, the pre-eminent centre for inspiration, adorning the world on the banks of the Purna river, which purifies every man in thought, word and deed, a visit to which place increases tranquility, self-restraint and other eminent virtues in those engaged in the pursuit of knowledge. The three Acharyas further proceeded to say "For the effective protection of the Vedic path propounded by him, Adi Samkara established four Mutts in the four directions at Sringeri, Dwaraka, Badrinath and Puri which he handed over to his four disciples. Among the four, we three Jagadgurus of Sringeri, Dwaraks and Puri have with great respect assembled at this Kalady Kshetram for this year's Sri Samkara Jayanti Mahotsavam. It is our desire that efforts should be taken by every sishya, every citizen, every one engaged in the administration of the Government of this country, and every one of the legislators entrusted with the sacred duty of framifng the laws of the land and the administration of justice, to protect this ancient, sacred, and time honoured Sanatana Dharma for all time."

What is the message of renascent Kalady? It has been expressed by Jagadguru Sri Sachidanada Siva Abhinava Narasimha Bharathi Maha Swamigal himself in the hymns he addressed to Sarada and Samkara on the occasion of the consecration (Bhakti Sudha Tarangini). He appeals to them to restore and foster the ideals of Dharma and spirituality of this great land which alone would secure the well-being of humanity.

Belief in God and in Vedas has got submerged in the ocean of Kali Yuga. It has to be recovered by multitude of good actions. My Lord Samkara, kinldy bring back Astikyam to save the world! Lend me the support your holy feet!

Completely devoid of good thoughts, not observing the enjoined duties like morning and evening ablutions, filling the stomach day in and day out, the human beings are stricken with fear all the time. Lead them on the right path and console them, oh Sarada (These are two of the verses which H.H. Satchidanada Siva Abhinava Narasimha Bharati sang in prayer to Samkara and Sarada after the consecration at Kalady).

8. Shrines and Places associated with the memory of Samkara in and around Kalady:

Krishna Temple: Just to the west of Samkara's dear to Aryamba. **Manikkamangalam Temple:** Katyayini Bhagavati temple about two furlongs north of Kalady. Aryamba is said to have daily visited the temple with offering of milk. The deity appeared before Samkara one day as a bright vision.

Vellimantulli Temple: A Siva temple where Aryamba worshipped when she became physically weak to visit Trichur. It is about two miles west of Kalady.

Trichur: VADAKKUNATHAR who conferred the boon of Samkara's birth to his parents.

Kodungalur: Samkara is believed to have effected changes in the form of worshipping Devi Bhagavati.

Talayattumpilli Mana (illom) and Kappilli illom: Referred to above.

Suwarnathu Mana: About fifteen miles from Kalady the Perumbavoor-Chottanikkara Road. A Lady of the illom who was abjectively poor was blessed with immense wealth by Goddess Lakshmi whom Samkara adored movingly in his Kanakadhara Stotram just expressing his gratitude for the lady who humbly and affectionately offered the brahmachari Samkara a mere over-ripe amalaka fruit as alms.

Melpalur illom: Twenty miles south-east of Ernakulam, birth place of Aryamba.

Kerala's Honour: The greatest momorial act Kerala has honoured Samkara's memory with, is the founding of the Kollam era in A.D. 825. The news of the master's disappearance in the far off Himalayas in 820 A.D. reached Kerala a few years later. King Udaya Marthanda Varma convened an Assembly of learned men in Kollam (Quilon) and founded the new era in 825 A.D. which is now the Malayalam Era prevalent all over Kerala and the adjoining Tamil districts.

The rehabilitation of Kalady and the vast improvements carried out by the Sringeri Math will keep alive the resplendent Samkara in the hearts of all the sons of India and inspire them to even loftier and nobler endeavours.

Sambhu incarnated as Siva walks on our earth. The light that first shone on the banks of the Purna, later shone on the banks of the Narmada and then on the banks of the Ganga both on the plains and on the Himalayas, illumines the (four) great Amnaya Peetas.

The source and fount of Advaita is verily Kalady, the rehabilitation of which (was initiated in a grand manner by Sringeri Math) continues to be the glorious and devoted task of the Sringeri Math in which it received magnificent support and assistance from the Government of the Maharaja of Travancore, a staunch Hindu and devotee of Samkara.

On February 5, 1956, Dr. Rajendra Prasad, the first President of the Indian Union visited Kalady. The Svamis of the Sri Ramakrishna Adwaita Asrama (which is close by the Sringeri Math at Kalady) gave him a reception. Among other things Dr. Rajendra Prasad said; "Sri Samkara within a short space of thirty two years or so managed not only to study

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and master all philosopies but also to write a tremendous lot and go about and tour all over India and to establish great centres of learning and great Mutts in the four corners of India..... Kalady is a place of historic importance and it is only in the fitness of things that, now that we are free, every effort is being made to revive its old glory and re-establish the place which it ought to have in our national life."

It is to the glory of Sringeri Sarada Peeta that it was the 33rd Pontiff of this great Peeta searched for and fixed the birth place of the Bhagavatpada and conducted the installation of Sri Sarada and Adi Samkara at Kalady and invoked the divine blessings for fostering the spiritual glory of the place which is coming to fruition in leaps and bounds. The entire spiritual world is beholden to Sringeri Sarada Peeta and its saintly pontiffs for this gift of theirs to the world.

9. OTHER INSTITUTIONS

(1) The Samkara College

A few years ago some public spirited persons started the Samkara College at Kalady. In April 1960, the gentlemen in the management of the College agreed before the Kerala High Court to hand over the college and its affairs to the Jagadguru of Sringeri. The college is managed directly by a Board of Directors with the blessings and under the guidence of His Holiness. The college building is situatied on a hillock of about 20 acres in extent. The hostels are located at the base of the hill. With the help of the Samkara Educational Trust (described below), new halls have been added and lecture halls extended. Provision has also been made for a more spacious library and a new hostel, New buildings have to be constructed for the Research Institute. The College offers the usual academic course in accordance with the rules of the Kerala University but with special emphasis on Samskrit studies. The Samskrit degree course has Vadenta as a special subject.

(2) The Samkara Educational Trust

The Trust was found soon after the taking over of the College with the following objects:

(i) to promote and advance the cause of Indian culture and more particularly higher education at the University level with an Indological bias at Kalady;

(ii) to maintain the institution called "The Samkara College", Kalady, and expand it so as to satisfy the objective mentioned above; and

(iii) to help in the maintenance and development of such other educational institutionns as are or may be taken up by His Holiness Sri Jagdadguru Samkaracharya of "Sarada Pitham."

The Trust has greatly helped to maintain the educational institutions in Kalady and continues its useful work.

(3) The Patasala

Instruction according to ancient Hindu tradition is also being imparted in the Patasala at Kalady and the Rig Veda Patasala being run by the Chadurdam Veda Bhavan Nyasa.

10. The New Buildings

The new buildings have been constructed by the Samkara Educational Trust with the help of contributions from disciples and devotees from all over India. They consist of Memorial Arch at the entrance to the temple and the enclosed hall which connects the shrines of Sarada and Samkara and a Guest House-cum-Research Centre adjacent to it. The architectural beauty of the two temples has been enhanced by the new entrance arch. Indeed it gives the finishing touch to a cluster of buildings situated on the banks of a large river. The other building is intended not merely for guests to stay and refresh their minds and renew their spiritual vigour in the holy precincts of the temples, but is further intended to be a centre for research of all matters connected with Hindu philosophy. It is difficult to think of a more appropriate place for this intellectual purpose from the point of view either of spiritual atmosphere or of that external calmness which is necessary to promote calmness within.

TO REACH KALADY

Kalady is connected by motorable roads with Trichur, Angamali, Alwaye, Ernakulam, on the Southern Railway, Madras-Cochin section. It is also on excellent bus routes from several important towns of Kerala State, Trivandrum, Kottayam, Cochin, Calicut etc. Kalady is 10.14 N. lat; 76.45 E.long.

Sri Vidyabharathi Book Centre, Sringeri

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Sringeri Summit: A Historic Event

This year's Samkara Jayanti, celebrated, here which his named after its patron saint Rishyashrunga, famed in the Ramayana and Puranas as the "Rain Rishi", was a unique one.

The four Samkaracharyas of Sringeri, Dwaraka, Puri and Joshir Mathas, the spiritual heirs of the Chaturamnaya Peethas established by Adi Samkara, graced the function Their very presence on the dais reminded the people of the famous painting of Raja Ravi Varma of Samkara with his four illustious Sishyas.

The Chairman of the Reception Committee Dharmatma Sri, V. Vaidyasubramania Iyer in his Welcome speech paid respectful, heartfelt thanks to the Acharyas for graciously accepting the invitation of the desciples for this great function. He quoted Vidyaranya's sloka 'Ajnanantar Gahana Patitaan.....' where it is said that Siva in the form of Samkara is even now traversing the world preaching for the emancipation of the people and added that the four Acharyas are Samkara himself doing the duties of Samkara in different spheres.

Sri Gopala Shastri of Bihar, who welcomed the Swamijis, said the four Gurus had met to plan to bring a new vigour to Hindu Dharma. He said the people who had assembled here were witnessing a rare spectacle which was witnessed by Adi Samkara himself centuries ago. Samkara was a great soul and a champion of national integration. He wanted India to be one. Mr. Shastri said that here was a happy mingling of the Ganga and the Tunga and a happy union of Dwaraka and Kamarup.

FOUR ARMS:

Samkara Shama Bhatta of Sadvidya Pathashala of Sringeri read his own poem praising the greatness of the Acharyas. He said the four Acharyas were like the four arms of Brahma.

The Karnataka Governor Govind Narain said he came to Sringeri to purify himself. He paid glowing tributes to Samkara for bringing India under a single culture 12 centuries ago. Samkara was the greatest spiritual Guru who revived Hinduism by his inimitable doctrine "Tatvamasi". He was glad that the Acharyas have come closer for the reawakening of Dharma.

Mrs. Shashikala Kakodkar, former Chief Minister of Goa, praised the historic meet of the Samkaracharyas. Suggesting frequent meets of the Samkara Gurus, she invited them to hold one of their future meetings in Poona.

His Holiness Abhinava Sacchidananda Maharaj of Dwaraka (on the banks of the Gomati) who spoke partly in Samskrit and partly in Hindi said they are meeting in Sringeri on the banks of the Tunga river to celebrate Samkara Jayanti. In addition to his spiritual brothers, many vidwans and religious minded people had come from the four corners of the nation to participate in the Jayanti celebrations.

He said Sri Samkara was an incarnation of Samkara Himself ("Samkarasya Samkaraha"). He took sanyasa at a very early age. After performing penance he attained knowledge and wrote beautiful commentaries on the Vedas and the Upanishads.

RESURRECTION:

In addition, he composed innumerable poems for the ordinary man to attain Mukti. In a short span of his life he resurrected the temples of Somnath and Badri.

His Holiness announced the formation of Chatushpethacharya Samiti with Dharmatma Vaidyasybramanya Iyer as Chairman to propagate the Samkara Thought.

His Holiness Swaroopanandji Maharaj of Joshir Mutt (on the banks of the Alakananda) who spoke in chaste Hindi, said Samkara by his propagation of Sanatana Dharma rejuvenated Hinduism, which was harmed by the influence of Buddhism.

The present-day intellectuals said that intellect was far superior to the Shastras. This was a wrong conception. Shastra was definitely greater than intellect. Quoting Goswami Tulsidas and other Sanskrit slokas, he asked the people to follow the Shastric precepts. He wanted people to respect the Guru, honour the cow and shun dowry.

His Holiness Niranjanadeva Tirtha Maharaj of Puri, the Acharya knowns as the greatest protector of Gomaata, wanted people to show kindness to all animals. 'Atma' is in every animal. He said endless distress drove men to commit sins. If people followed the path of Samkara who said "Brahma Satyam Jagat Mithya" there would not be any problem in the world.

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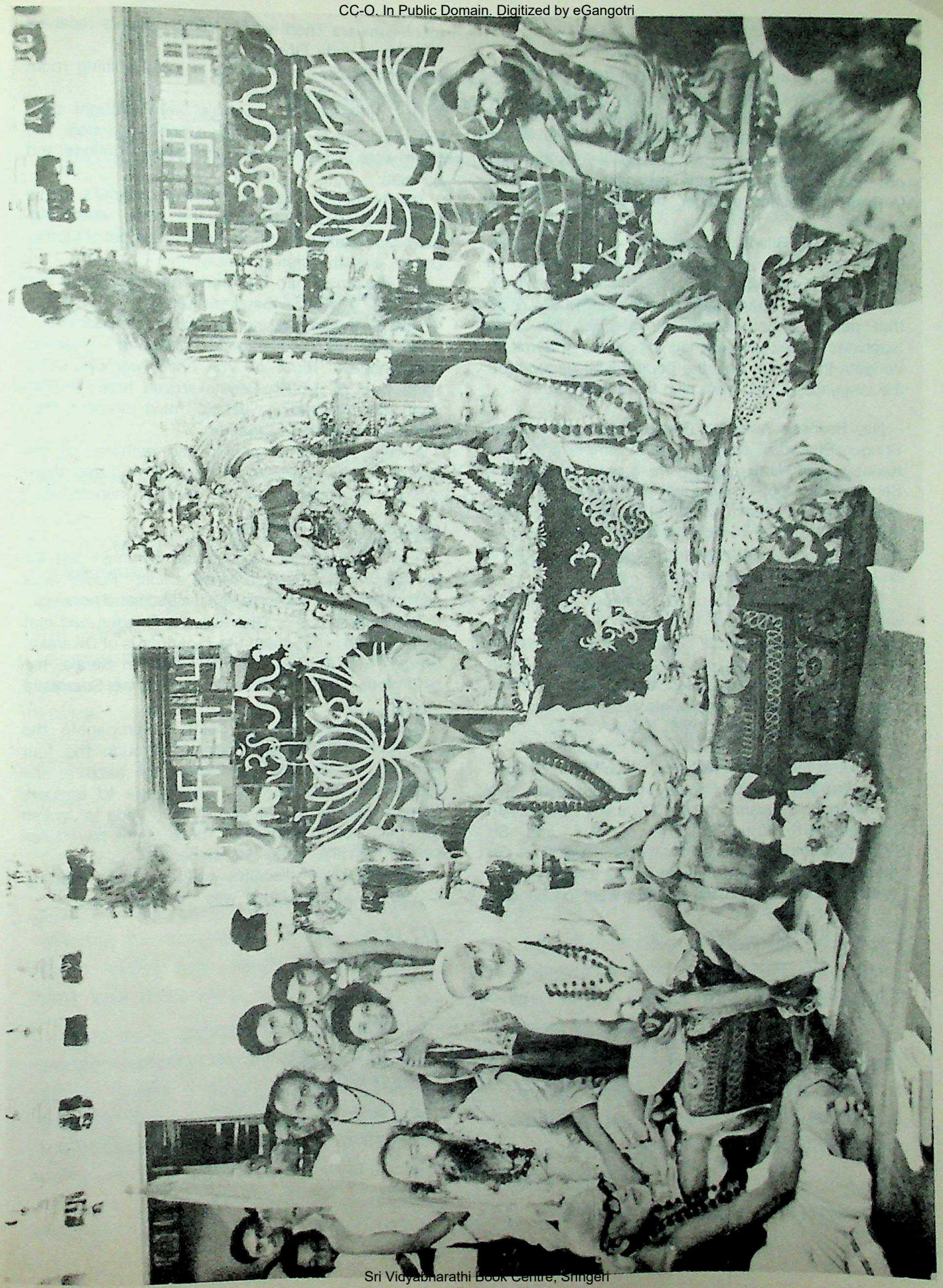

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WAY TO PEACE:

We must wipe out worldly desires from our minds. Samkara's philosophy was the only way to eternal peace, he said. Today, the Hindus were suffering a great deal on account of the minority policy of the Government. We had to tell our Govt. that this was not correct. Giving a new meaning to the word 'Antyaja' it meant younger brothers, the Swamiji averred.

His Holiness Bharati Tirtha, the success of designate of Sringeri, made a thought-provoking speech in Samskrit. He profusely quoted Samkara Bhashya on the Vedas and Upanishads to drive home the point that people should strictly adhere to the Vedic teachings in their daily life. His exposition of Samkara Vedanta thrilled not only the people who understood the language of Gods but also the Jagadgurus.

His Holiness Abhinava Vidya Tirtha, Swamiji of Sringeri Sharada Peetha spoke in simple and lucid Kannada and Hindi. He said there were four Vedas. Samkara had four Sishyas just like Brahma who has four faces. His speech as interspersed with Samskrit quotations. Samkara was a great avatar who lived for the sake of others. He ignored his personal comforts and strove for the welfare of the world.

The greatest contribution of Samkara to mankind was that he preached to people how to attain salvation in a single birth. Stating that cow was the holiest of holy things, he wanted people to make every possible effort to protect the cow. No sacrifice was great to achieve this noble task he said.

The programme ended with Mahamangalarathi to Sri Samkara's idol which adorned the dais.

Earlier in the day, Sri Abhiniva Vidya Tirtha Swamiji of the Sringeri Sharada Peetha received Sri Abhinava Sachidananda Swamiji of the Dwaraka Peetha, Sri Niranjanadeva Tirtha Maharaj of Puri and Sri Swaroopanandaji Maharaj of Jyotish Peetha at Sri Sharada Devasthanam here at 10.30 a.m.

After Amba's darshan, the Swamijis went to Chandramouleeshwara Thotti where Vedic scholars received them with Veda Gosha.

Later, the Swamijis retired to an adjoining room for a private conference.

The three visiting Swamijis were brought in a procession to the temple for a public function. The town wore a festive look with green buntings and banners.

The historic meeting of the four Swamijis in the famous Sharada Temple at the place where Adi Samkara installed the Shree Chakra, symbol of Mother Divine, was the first in history.

The Swamijis had an hour-long meeting at the Patashala of the Sri Samkara Temple.

They jointly witnessed the "Puja" and "Mangalarathi".

Sri Abhinav Sachidanand Tirtha of Dwaraka, Niranjanadeva Tirtha of Puri and Swaroopananda Saraswathi of Jyotish Peetha arrived here on 30th April. After performing "Japam" next morning, they came to the temple together.

A large number of people had gathered at the temple to have darshan of the Swamijis and there was a near stampede at the sanctum sanctorum.

POOJA AT THE TEMPLE

After their private meeting the Swamijis left for the Adi Samkara Temple where a joint "Pooja" was performed for Adi Samkara with the traditional honours.

The Jagadgurus of Dwaraka and Sringeri had met at Bangalore in 1964 and the Jagadgurus of Dwaraka, Sringeri and Puri had met at Kaladi in Kerala, the birth place of Adi Samkara, in 1965 during Shamkara Jayanti.

Adi Samkara set his heart to propagate the philosophy of absolute monism through the four Mathas. He assigned one Veda for each of the Maths: Rig Veda to Puri, Yajur Veda to Sringeri, Sama Veda to Dwaraka and Atharva Veda to Jyotish Math situated at Badrinath. These Maths have been carrying on the work ever since.

A sammelan of disciples was held in the evening. Governor Govind Narain was the chief guest.

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सिद्धार्थि संवत्सर वैशाख शुद्ध पञ्चम्यां
श्रीमच्छङ्करभगवत्पादजयन्ती महोत्सवावसरे तुङ्गापगा
तीर विराजमाने शृङ्गरिक्षेत्रे
सम्मिलितानां श्रीमच्छङंकरभगवत्पादप्रतिष्ठापित
चतुराम्नाय पीठाधीश्वराणां
पादसरोरुहेषु सभक्तिश्रद्धं साञ्जलिबन्धं च समर्पिता

स्वागत पत्रिका

जगद्गुरुवरेण्याः ।

पूतमा खल्वियं भारतावनिः यस्यामेव वेदशास्त्रपरम्परा अनादिकालप्रवर्तमाना दरीदृश्यते। सर्वस्यापि जगतः प्रतिष्ठासाधनं धर्म इति 'धर्मो विश्वस्य जगतः प्रतिष्टे' ति श्रुतिरुद्बोधयति। स च धर्म अत्रैवाधिगन्तव्य इति "एतद्देशप्रसूतस्य सकाशादग्रजन्मनः। स्वं स्वं चरित्रंशिक्षेरन् पृथिव्यां सर्वमानवाः।।" इति भगवान् मनुः उदजूघुषत्। पूततमानां गङ्गातुङ्गादि सरितां उद्भवभूमिरियम्। भगवत्सान्निध्य परिपूतानि वाराणसी रामेश्वरादीनि क्षेत्राणि विलसन्त्यस्मिन् देशे। श्रीरामचन्द्र श्री कृष्णादि शरीराणि धृत्वा भगवान् स्वपादपांसुभिः अपीपवदिमं देशम्। तादृशमहिमविशिष्टेस्मिन् देशे तादृशः खलु कश्चन काल आसीत् यस्मिन् काले सर्वेपि लोकाः स्वस्ववर्णाश्रमधर्मानन्वतिष्ठन्। सर्वोपि वेदप्रामाण्यमभ्युपगम्य तद्विहितकर्मकारिणः तन्निषिद्धकर्मपरित्यागिनश्चासन्। मानवाः यज्ञैर्देवान् भावयन्तः वृष्टचादिभिश्च देवाः मर्त्यान् भावयन्तः परं श्रेयः अवाप्नुवन्। न कश्चिदपि कस्यचिद् वस्तुनि स्पृहयति स्म। सर्वोपि लोकः सुभिक्षः प्रजाश्च वीतभया आसन्।

गच्छता कालेन दुष्कलिप्रभावेण लोकानि चेतस्सु वेद प्रामाण्यधीः सहिष्णुतामाप। बौद्धादीनां कुतर्कैः सम्मोहिता लोका यज्ञादीनि कर्माणि पर्यत्यजन्। विषयलोलुपाश्चार्वाका धर्माधर्मावेव निरास्थन्। वर्णाश्रमव्यवस्था दूरीचिक्रिये। किं बहुना? लोकानां प्रवृत्तिः पश्वादिभिरविशिष्टा समजनि। तदा कुमारिल भट्टपादा अवतीर्य कर्ममार्गं समुद्धरन्। ततः शङ्करावतारः श्रीमच्छंकरभगवत्पादाचार्याः केरलेषु कालट्यामवतीर्य सर्वस्मिन्नपि देशे सनातन धर्मं प्रचारयामासुः उपनिष्त्सु निगूढं अद्वैतात्मतत्त्वं लोकानुपदिशन्। ब्रह्मसूत्रभाष्यमारभ्य एक श्लोकी पर्यन्तं नैकान् ग्रन्थान् विरचय्य अधिकारिभेदभिन्नान् सर्वाप्यात्मतत्त्वमवागमयन्। शिवविष्णवादि देवता स्तोत्राणि विरचय्य सगुणोपासकान् लोकानन्वगृहणन्। स्वप्रचारितस्य सनातन धर्मस्य अद्वैतसिद्धान्तस्य च प्रचाराय पुरी-शृङ्गेरी द्वारका बदरिका क्षेत्रेषु पीठ चतुष्टयं परिकल्प्य तत्र स्वशिष्यानधिपतीन् विदधुः। काश्मीरे सर्वज्ञपीठमधिरुह्य हिमवत्केदारे पाञ्चभौतिकशरीरं पर्यत्यजन्।

तदा प्रभृति तेषु चतुर्षु पीठेषु अभिषिक्ता गुरवः सनातन धर्मरक्षायै बहु प्रायतन्त। अधुना शृङ्गेरीशारदा पीठाधीश्वरैः श्रीचरणैः असेतोराच शीतनगं सञ्चारं विधाय वैदिकधर्मस्य महती रक्षा व्यधायि। नैकेषु प्रदेशेषु भगवत्पादानां प्रतिष्ठां विधाय तेषु लोकानामविकला श्रद्धा समुदपादि। वेद शास्त्रपाठशालानिर्वहणेन विद्वत्परिपोषणेन च वेदशास्त्र परिरक्षणमकारि। भगवत्पादानां जन्मभूमिः कालटीक्षेत्रं महतीं दशामानीयत।

पुरी गोवर्धनपीठाधीश्वरैः गोवधनिरोधार्थं बहूनि दिनानि अनशनमाचरितम्। नैकेषु प्रदेशेषु उत्तेजकैरुपान्यासैः लोकानां चेतस्सु धर्मश्रद्धा उत्पाद्यते। सदा यात्रां विदधानैः सनातन धर्मरक्षायै बहु प्रयतंते।

द्वारका पीठाधीश्वरैः श्रीचरणैस्तु भगवत्पादानां मुक्तिस्थले केदारक्षेत्रे काश्मीरेषु श्रीनगरे शङ्कराचार्य पर्वते च भगवत्पादानां मूर्तिप्रतिष्ठापनं व्यधायि। इदं तु भारतीयानां नः नितरां गर्वकारणमास्ते। सर्वदा सञ्चरणशीलैरेभिः सनातन धर्मरक्षायै बहु प्रयतंते।

ज्योतिष्पीठाधीश्वरैस्तु लक्ष संख्याकाः मतान्तरं प्रवेष्टुं उद्युक्ताः

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पुनस्स्वधर्मानुयायिनो व्यधायिषत। इदमेकं तेषां कर्तृत्वशक्तिं द्योतयति। तदीय धर्मरक्षाकृत्येषु ललामायमानमास्ते। नैक विधाभिः रीतिभिः सनातन धर्मरक्षायै प्रयतन्ते।

एवं भवन्तस्सर्वेपि भगवत्पादादिष्टं कार्यमविकलं निर्वर्तयन्तः शिष्यजनाननुगृहणन्तो विराजन्ते। भवतश्चतुरोपि एकत्र दृष्ट्वा भवदुपदेशाञ्छ्रुत्वा आत्मनः कृतार्थयितुकामानां नः संकल्पः मानसे सकलीकृतः। अधुना भवद्दर्शनेन वयं धन्या अभूम। भवदुपदेशामृतवर्षणेन अस्मानासेचयन्तु अनुगृहणन्तु सर्वदा अस्मनिति सप्रश्रयं साञ्जलिबन्धमभ्यर्थयामहे।

शृङ्गगिरिः
सिद्धार्थि वैशाख शुद्ध
पञ्चमी भौमवासरः
१-५-१९७९

इत्थं भवदनुग्रहकांक्षिणः
अखिल भारतशङ्करसेवा
समिति सदस्याः

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सिद्धार्थि-संवत्सर-वैशाख-शुद्ध-पञ्चम्यां श्रीमच्छङ्करभगवत्पाद-जयन्त्युत्सवावसरे
शृङ्गगिरिक्षेत्रे संमिलितैः चतुराम्नाय-पीठाधीश्वरैः अनुगृहीतः

संदेशः

पुण्यतमेऽस्मिन् भारते देशे अनादि-काल-प्रवृत्तः सनातन-वैदिक-धर्मः। परं कालस्य कौटिल्यात् उत्कृष्टस्यापि वस्तुनः ह्रासस्य संभवात् धर्मस्यास्य विपरिलोपः कदाचिद् ददृशे। सार्ध-सहस्र-द्वयात् समानां प्राक् उत्पन्नं सौगत-मतं वेदेषु प्रामाण्यधियं लोकानाम् अवधूय तान् वैदिक-धर्म-विमुखान् व्यधात्। भूयसोनेहसोनन्तरं तन्मत-निरासाय कुमारिल-भट्टोवततार। तेन च कर्म-मार्गे समुद्धृते ज्ञान-मार्गोद्धरणाय श्रीमच्छङ्करभगवत्पादाचार्याः केरलेषु कालटयां जनिम् अलभन्त। तेषाम् अवतारात् प्राक् सनातन-धर्म-विरोधीनि मतानि शिरांस्युन्नमय्य लोकान् किंकर्तव्यतामूढान् व्यतानिषुः। भगवत्पादानाम् अवतार-समये कुमारिलादिभिः जनानां कर्म-मार्गे मनाक् श्रद्धोदये संपादिते सत्यपि भ्रम-प्रमादादि-दोष-दूषितैः पण्डितंमन्यैः विहितानि त्रय्यन्त-व्याख्यानानि लोकान् श्रेयसः प्रच्यावयन्ति स्म।

भगवत्पादाः बाल्य एव पारमहंस्यं स्वीकर्तुं संकल्प्य जन्मभूमिं कालटीं परित्यज्य नर्मदा-तीर-वासिनं गोविन्दभगवत्पादाचार्याणां सविधे तुर्याश्रमं पर्यग्रहीषुः। ततस्तैरादिष्टाः ब्रह्मसूत्रादीनां भाष्याणि विधाय ज्ञानाध्वनः निष्कृष्टं रूपं प्रादर्शयन्। ततः समग्रं भारतं द्विः प्रदक्षिणीकृत्य तीर्थक्षेत्राणां पुनरुद्धारमकार्षुः। इदं च तत्-तत्-क्षेत्र-वासिनां मुखादधुनापि विज्ञायत एव। स्वोद्धृत-धर्म-ज्ञान-मार्गयोः यथावदनुपालनाय पूर्व-पश्चिम-दक्षिणोत्तरासु दिशासु चतुरो मठान प्रतिष्ठाप्य सुदृढां व्यवस्थां व्यधासिषुः।

भगवत्पादाः द्वात्रिंशद्-वर्ष-मात्र-परिमिते स्वायुषि समस्त-नास्तिक-मतानि भारताद् उत्सार्य सहस्राधिकासु समासु व्यतीतास्वपि अविकलस्य धर्ममार्गस्य स्थापका इत्यतस्ते परम-शिवावतारभूता इत्युक्तिः नौत्प्रेक्षा नाप्यतिशयोक्तिः अपितु स्वभावोक्तिरेव। ते स्वावतारकार्यं यथावन्निरुह्य संन्यस्त-समस्त-बाह्यार्थाः हिमवत्-केदार-क्षेत्रे पाञ्चभौतिकं वर्ष्म परित्यज्य तिरोदधिरे इतीमं विषयं तच्चरित्र-प्रतिपादक-ग्रन्थाः केदारक्षेत्र-निवासिनां पारम्परिकी जनश्रुतिः अस्मन्मठेतिहासाश्च एकवाक्यतया निर्णयन्ति। परन्तु एतादृशेषु महानुभावेषु सर्वोपि लोकः स्वाभाविकम् अभिमानम् आवहन् तान् स्व-स्व-प्रदेश-संबन्धिन एव प्रविचारयितीति तु सहजमेव। अत एव नैकाः किंवदन्त्यः भगवत्पाद-चरित्र-विषये प्रादुरभूवन्। परन्तु ताः कैश्चित् स्वेषु जनानां श्रद्धोत्पादनायैवोद्भाविताः केवलं न तु प्रमाणपदवीम् आटीकन्त इति सर्वैरवगन्तव्यम्। अतो भगवत्पाद-प्रतिष्ठापित-पीठाधिष्ठिता वयं चत्वारोऽपि, भगवत्-पादाचार्याः केदारक्षेत्रे एव पाञ्चभौतिक-शरीराद् व्ययुज्यन्त नतु काञ्च्याम् अन्यत्र वा इति निरचैष्म।

अनादिकालप्रवृत्तस्वस्वधर्माचरणेनैव लोकाः श्रेयः प्राप्तुं शक्नुवन्ति नान्यथा। तथा स्व-स्व-धर्मानुष्ठातॄन् लोकान् यदि कोपि प्रलोभ्य वा बिभीषिकया वा बलाद् वा द्रव्यदानेन वा धर्मान्तरम् अनुष्ठापयेत् तादृशी रीतिः शास्त्र-संमता न्याय-संमता वा कथञ्चिदपि न भवेत्। तादृश्या रीत्या यदि केपि स्वधर्मं पर्यत्यजन् तर्हि ते स्वस्वपित्रादि-परम्पराप्राप्तमेव धर्मम् अविस्मरन्तः तत्रैव सुदृढं विस्रंभमास्थाय तमेव पूर्वं धर्ममनुतिष्ठन्तः श्रेयः प्राप्नुयुः। इदमेव च देशस्याभ्युदय-हेतुः। अतो यः कोपि लोकः स्व-स्व-परम्परा-प्राप्तं धर्मं परित्यज्य नान्यं धर्मम् अनुतिष्ठेद् इति उद्बोधयामः।

अज्ञानान्धकार-निमग्नानाम् अस्माकं योग्यस्य पथः प्रदर्शकानां बहुभी राजभिः परिपाल्यमानेऽस्मिन् भारते चतसृष्वपि दिक्षु कर्म-काण्डस्य ज्ञानकाण्डस्य च बोधकान् मठान् प्रतिष्ठाप्य राष्ट्रैकतायाः प्रदर्शकानां अचिन्त्य-परिमित-शक्ति-युतानां तेषां महात्मनां विषये अस्माभिः प्रदर्शनीया कृतज्ञता इयमेव यत् तत्-प्रदर्शित-धर्मम् अनुष्ठाय श्रेयस्-संपादनम्।

भगवान् धार्मिकं जीवितं निर्वर्तयितुं सर्वेभ्यः शक्तिम् अनुगृह्णातु राष्ट्रम् इदं धर्म-वैभवेन राजताम् इति च आशास्महे।

शृङ्गगिरिः
सिद्धार्थि-वैशाख-शुक्ल-पञ्चमी
भौमवासरः १-५-१९७९

इति नारायण-स्मरणम्

विद्यातीर्थः
(ऋग्वेदाचार्यपीठाधीश्वराः)

श्री अभिनवसच्चिदानन्दतीर्थस्वामिनः
(ज्ञानमार्गाचार्यपीठाधीश्वराः)

स्वरूपानन्दसरस्वती
(गोवर्धनपीठाधीश्वराः)

निरञ्जनदेवतीर्थस्वामी
(शारदापीठाधीश्वराः)

Sri Vidyabharathi Book Centre, Sringeri

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Ganapathi Vakyartha Sadas

The early successors of Sri Adi Sankaracharya gathered in their hermitages in Sringeri and discussed to their scholars on the the truths of religion and philosophy. These discourses were committed to memory or writing by their disciples and some of them have luckily come down to us and rank among the classics in the field of Vedantic Studies. In the 13th and 14th centuries, the renowned trio Jagagduru Vidya Thirtha, Bharati Theertha and Vidyaranya made Sringeri one of the greatest centres of Sanskrit learning in the South. Under their guidance there functioned syndicates of scholars, which counted in their ranks, great sages and savants like Sankarananda and others. Sringeri and the camps of the Jagadgurus while they were on tour, including royal capitals, witnessed frequent gatherings of eminent scholars. It may be said, that almost every scholar of eminence in the land, including several Heads of Mathas, felt the Call of Sringeri.

Jagadguru Sri Satchidnanda Siva Abhinava Nrisimha Bharati imparted a definite programme of these periodical gatherings of scholars and convened a 10-day annual meeting commencing on the fourth day in the bright fortnight of the lunar month of Bhadrapada which is sacred to Sri Ganapathi. On this day the Idol of Sri Varasiddhi Ganapathi is installed and worship to Him is carried on during all the days of the Sadas. The Sadas is held every evening and is presided over by the Jadguru.

The Vidwans hold discussions of disputations on the most complex questions of logic and philosophy, grammer and linguistics and other branches of sanskrit studies. These discussions which are known as Vakyartha are preceded or followed by popular lectures in sanskrit.

In addition to the gatherings of vidwans, a large concourse of people attend the gathering and on two occasions in 1956 and 1958 when it was held at Kalady, the erudite maharajah Rama Varma Parikshit of Cochin, who was awarded the Title of "Abhinava Taraka Vegeessha" by the present Jagadguru, actively participated in the discussions on Nyaya Sastra. In 1964 Maharajah Bala Rama Varma Chitrai Tirunal and Maharani Setu Parvati Bai of Travancore attended the Sadas. In 1967, at Bombay the Late Maharajah of Mysore inaugurated the Vidwat Sadas.

Scholars who do not choose to participate in the Bakyartha are encouraged to present their thesis in writing, the merits of which are adjudged and rewarded.

Perhaps, the chief attraction of the Sadas is the part which His Holiness plays. With his unquestioned mastery of the sastras, be it Nyaya, Vyakarana or Meemamsa he participates in every discussion with a keenness of zest, characteristic of Him, corrects the erring scholar, encourages and guides the shy and gives a ready solution where knotty points intervene.

The daily programme concludes with Vedic recitation and puja to Sri Ganapathi and chanting of hymns in His praise, composed by Adi Sankaracharya and Sri Satchidananda Siva Abhiniva Nrisimha Bharati.

The scholars are rewarded with presents of money, shawls and silk and in very deserving case, with titles, which are considered as hall-marks of high erudition. The money presents, called Sambhavana include railway fares and other travelling expenses. On all these days, the visiting scholars are treated as honoured guests.

A similar Sadas, but on smaller scale is held for five days during the Sankara Jayanthi Celebrations in the lunar month of Vaisakha. In this case, the lectures will be either in Sanskrit or in the language of the locality where the gathering is held. It is a delight to hear His Holiness discourse in Sanskrit, Tamil, Telugu, Kannada or Hindi, to suit His audience.

The Sadas marks the earnest desire of His Holiness not only to keep alilve the ancient Sastraic lore of the land, but to instill in scholars and laymen alike a sense of pride in its greatness so that the realisation may dawn in the land that no real cultural advancement is possible unless the cultural traditions are fostered.

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Sri Vijayendra Book Centre, Shimoga

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Sankara and the Sringeri Math

(His Holiness Swami Sivananda)

The operative presence of the Vedic Dharma in the India of today, is attributable to the genius of Adi Sankaracharya. The forces opposed to Vedic religion were more numerous and powerful at the time of Sankara than they are today. Still, single-handed, and within a very short time, he overpowered them all and restored Vedic Dharma and Adwaita to their pristine purity in the land.

The weapon employed by the Avatara of Sankaracharya was pure knowledge and spirituality. The previous Avatara, like Rama and Krishna, used physical force because the obstacles to Dharma in those days arose from physical obstruction and molestation from Asuras. The menace to Dharma in the **Kali** age arose from obstacles that were more internal than external, more mental than physical. The seeds of Adharma were then working in the minds of almost every one. Hence the evil had to be combated purely by the weapon of knowledge and self-purification.

It was in order to forge this weapon and wield it with efficacy that Sankara was born in the Brahmin Varna and entered the Sanyasa order early in life. The previous Avataras like Rama and Krishna took birth in the Kshtriya Varna because they had to wield military weapons in the restoration of Dharma in their days.

Many are aware of the very important position assigned to Sankaracharya in the history of Indian philosophy.

> It can be affirmed, without any fear of contradiction, that Bharatavarsha would have ceased to be Bharatavarsha several centuries ago and would never have survived the fatal sword, the devastating fire and the religious intolerance of the successive invaders, if Sankara had not lived the life he lived, and taught the lessons which he taught and they are still pulsating in every cell and in the protoplasm of a true aspirant and a true Hindu.

Sankara was the foremost among the master-minds and the giant souls which Mother India has produced. He was giant metaphysician who expounded systematically the Advaita Philosophy. He was a practical philosopher, an infallibe logician, a dynamic personality and a stupendous moral and spiritual force. His grasping and elucidating powers knew no bounds. A fully developed Yogi, a Janani, and a Bhakta, he belonged as a Karma Yogi to the highest order and was a powerful magnet.

There is not one branch of knowledge which he has left unexplored and which has not received the touch, polish and finish of his superhuman intellect. For Sankara and his works, we have a very high reverence. The loftiness, calmness and firmness of his mind, the impartiality with which he deals with various questions, his clearness of expression-all these make us revere the philosopher more and more. His teachings will continue to live as long as the Sun shines, and the moon wanes and waxes.

> The vast scholarly erudition, the masterly way of exposition of intricate philosophical problems that Sankara commanded, have won the admiration of all the existent philosophical schools of the world. He is an intellectual genius, profound philosopher, able propagandist, matchless preacher, gifted poet and a great religious reformer. This would be the verdict of every age Time would unroll. Perhaps, never in the history of any literature, a stupendous writer like him has been found. Even the western scholrs of the present day pay their homage and respects to him. Of all the ancient systems, that of Sankaracharya will be found to be the most congenial and the most easy of acceptance to the modern mind.

Sankara's philosophical conquests are unique in the world. He had his triumphant tour all over India, and met the leadrs of different schools of thought, and convinced them by arguments and established the supremacy and truth of the religion that he expounded in his commentaries. He went to all the celebrated seats of learning, challenged the learned men to discussion, argued with them and converted them to his opinions and views. He defeated Bhatta Bhaskara and condemned his Bhashya on the Vedanta Sutras. He then met Dandi and Mayura and taught them his philosophy, and defeated them in argument, Harsha the author of Khandana Khanda Khadya, Abhinavagupta, Murari Misra, Udayanacharya, Dharmagupta, Kumarila and Prabhakara.

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Sankara then proceeded to Mahishmati. Mandana Misra was the chief Pundit of the court of Mahishmati. Mandana was brought up in the Karma Mimamsa faith and so he had intense hatred for Sanyasins. As he was performing a Sraddha ceremony. Sankara somehow dropped down in their midst. Immediately Mandana Misra became very furious, and entered into an ugly conversation, when the Brahmins that were present there for the ceremony and dinner, interposed and pacified him.

Then, Sankara challenged Mandana for religious controversy, to which Mandana agreed, and Bharati, wife of Mandana, who possessed scholary erudition, was appointed as the umpire. It was agreed that Sankara, if defeated, would become a householder and marry; Mandana, if defeated, would become a Sanyasin and receive the robe of a Sanyasin from the hands of his own wife. The controversy began in right earnest and continued for days without any interruption. Bharati did not sit and listen to their controversy. She threw two garlands, one over the shoulders of each of the disputants and said: "He whose garland begins to fade first should consider himself defeated." She left the place and was attending to her house-hold duties. The controversy went on for seventeen days. The garland of Mandana Misra began to fade first. Mandana Misra accepted his defeat and offered to become a Sanyasin and follow Sankara.

Mandana Misra gave all his property as a gift to Sri Sankara and Mandana was made to distribute it to the poor and the deserving. He then became a disciple of Sankara. Sankara initiated him into the holy order of Sanyasa and gave him the name of **Sureshwaracharya. Sureshwaracharya was the first Sanyasi who took charge of the Sringeri Mutt.**

> Sankara ascended the throne of omniscience after inviting Vedic scholars from all parts of India and answering their numerous questions. Sankara, by vanquishing all the religious opponents of his day — who belonged to not less than seventy-two different schools-and establishing the superiority of the Vedic Dharma, had become the Jagadguru of all.

Sankara's success over the other religious sects was so complete that none of them have since been able to raise their head in the land. Most of them have disappeared altogether, none of them have been able to vanquish those who differed from them as Sankara did and establish unquestioned supremacy.

Sankara went on a tour through the eastern coast with a large number of followers. He preached his Adwaita philosophy wherever he went, and established at Puri the Govardhana Mutt. He went to Conjeevaram, encountered Shaktas, purified the temples, and won over to his side the kings of Chola and Pandya kingdoms. He went to Ujjain, put down the atrocities of the Bhairavas who were shedding human blood, and then proceeded to Dwaraka and established a Mutt there. He then travelled along the course of the Ganga and held religious discussions with great personages.

> In the north-west of the State of Mysore, nestling in the beautiful foothills of the Western Ghats, surrounded by virgin forests, lies the village of Sringeri and here Sankara established his first Mutt. The river Tunga runs through the valley, closely touching the walls of the temple and its pure and limpid waters are as famous for drinking purposes as the waters of the Ganga for bath: **"Ganga Snanam, Tunga Panam."**

Sringeri is a place of great sanctity and its beauty has to be seen to be appreciated. The Mutt is 'still going strong' as the phrase goes. The homage paid to this Sringeri Mutt by countless aspirants and devotees is as much due to the greatness of the illustrious men like Vidyaranya who have been at its head ever since its foundation, as to the renown of Sankara, the founder himself.

It may not be out of place to mention here that it took thirty years for the well-known Sanskrit professor Max Muller to translate the commentaries of Rig Veda, written by Sayana. The learned professor in his preface says that not a single day passed in the thirty years without his devoting at least ten minutes on the translation. There is also a little interesting incident that when the original was found to be illegible in some place, he got an authorised transcription from the first original still preserved in the Sringeri Mutt through the influence of the then Maharaja of Mysore.

The famous holy shrine of Sri Sarada is an equal source of attraction to the devotees. Many are the Mutts and monasteries in India where holy men or their successors sit, and where Hindus from all plarts of India gather, but none so great or so famous as Sringeri the original seat of Adi Sankaracharya.

> The Sringeri Peetha is one of the oldest monasteries of the world flourising for over twelve centuries now. It is the first of the four seats of learning established by Sankaracharya, the other three being Puri, Dwaraka, and Joshi Mutt, each one of them representing one of the four Vedas of the Hindus.

Sankara placed his four eminent disciples, Sureswaracharya, Padmapada, Hastamalaka and Totaka charya, in charge of the Sringeri Mutt, Jagannath Mutt, Dwarka Mutt and Joshi Mutt, respec-

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tively. The most famous Sanyasi in the succession of Gurus of the Sringeri Mutt was, of course, Vidyaranya, the father of the dynasty of Vijayanagar. He became a Sannyasi about 1331 A.D. The eleven Sanyasins before Vidyranya were Sankaracharya-Sureswaracharya, Nityabodhaghana, Gyanaghana, Gyanottama, Gyana Giri, Simha Giriswara, Ishwara Tirtha, Nrisimha Tirtha, Vidya Sankara Tirtha, and Bharati Krishna Tirtha.

H.H. Sri Sachidananda Sivabhinava Narasimha Bharati Maha Swamigal, who occupied, prior to Sri Chandrasekhara Bharati Mahasannidhanam, the historic and sacred pontifical throne of this Sringeri Mutt, known as Vyakhyana Simhasana or the Seat of Learning was a reputed Raja Yogi. Jagadguru Sri Chandrasekhara Bharati, the Predecessor of the present Guru Sri Abhinava Vidyatirtha Mahasannidhanam, was renowed for his exceptional holiness, **tapas** and unrivalled scholarship.

It would be certainly regarded as an epochal event in the growth of the establishment of Sringeri Mutt, when we deeply admire the tour of the present Jagadguru Sri Abhinava Vidyatirtha, and the efforts he has made to raise, with the collections received on the tour, a magnificent temple in granite over the adhisthanam of his illustrious predecessor Sri Chandrasekhara Bharati Mahasannidhanam, and a Shila Gopuram at the Entrance of the temple of Sri Sharadamba.

Tradition has it that this seat, this pontifical and sacred throne of Sringeri Mutt, was given to the great Adi Sankaracharya by Saraswati, the Goddess of Learning, in appreciation of the philosopher's vast scholarly erudition. Thirty-four Acharyas have sat on the pontifical throne before His present Holiness, in regular and uninterrupted succession. Glory to Sri Adi Sankaracharya! Glory to the present Holiness Jagadguru Sri Abhinava Tirtha Mahasannidhanam!

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Sringeri and Shankara

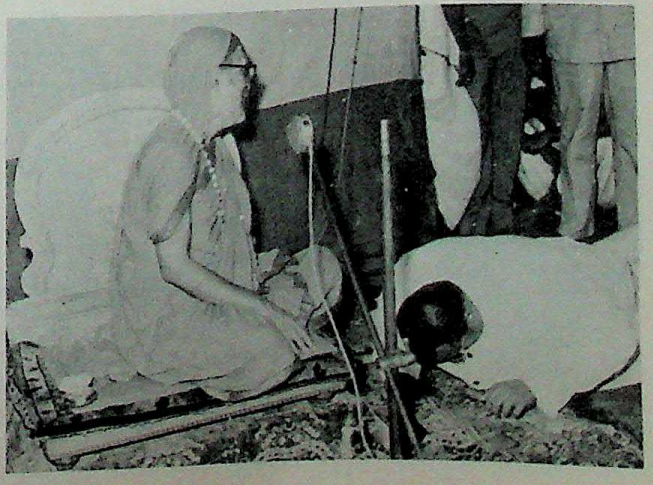
(By His Holiness Sri Jayachamaraja Wadeyar Maharaja of Mysore)

Sringeri is a sacred place situated on the banks of the holy river Tunga in the State of Mysore. Thick woods and enchanting hills which surround the town lend to it a peaceful and lovely atmosphere. Well-cultivated fields around it create a sense of abundance and satisfaction; and a visitor to this place of sanctity enjoys the rich bounties of nature even when he is still at a distance from the town.

The word "Sringeri" is a shortened form of "Sringagiri", the hill of Rishyasringa, a sage who is said to have lived there with his father Vibhandaka. Both sages were famous for their intense penance and severe austerities. We learn from our epics that there was a severe drought in the country of King Ramapada a severe drought in the country of King Romapada for a period of twelve years and that the disaster was put an end to by the sage Rishyasringa who was invited to visit the kingdom. And later, Dasaratha, King of Ayodhya, requested the same sage to come to his capital city and to officiate as the chief priest in the **"putrakameshti"** sacrifice which he had decided to perform in order to beget offspring. After participating in the fruitful sacrifice, sage Rishyasringa is said to have returned to his original hermitage situated in the region of the river Tunga. And after sometime he attained oneness with the linga or the symbol of the supreme he was worshipping there.

It was but natural that Sri Shankara Bhagavatpada should have selected such a place in the south as a seat of religious learning and practice. Tradition gives an interesting account of yet another reason for which the Acharya chose this place for the purpose. Accompaned by his disciples, the Acharya during his travels in the South came to the banks of the river Tunga. There in the quiet and peaceful surroundings he was offering his daily prayers to God. To his great surprise he saw in front a serpent spreading its hood to ward off the intense heat of the Sun from a frog that was in the pains of confinement. The Acharya was struck with the sacred nature of the place where even natural enemies were living in peace and harmony and he decided to select it for the founding of a great "Matha" or religious centre. He stayed there a few years in contemplation and spread the tenets of his philosophy of nondualism-Advaita. The Acharya installed a **"Srichakra"** at Sringeri upon which is superposed the beautifull idol of Sri Sharada. And in this venerable **'Sharadapitha'** or centre of learning, he established his disciple Suresvara as the first preceptor. And here, in this high seat of learning, the intellectual giant Suresvaracharya wrote his famous **Vartikas** explaining convincingly the new doctrine of nondualism taught to him by his revered master Shankara.

After Suresvaracharya, the Math at Sringeri was presided over by a long line of religious Heads of sound scholarship and unequalled piety. Notable among these were Vidyatirtha, Bharatikrishnatirtha, Vidyaranya, Sri Sachidananda Bharati, Sri Nrisimha Bharati, Sri Sachidananda Sivabhinava Nrisimha bharati and Sri Chandrasekhara Bharati. Of these Sri Vidyathirtha was the teacher of Sri Vidyaranya. He was a great yogin and a profound Vedic scholar. His name is associated with the practice of the yogic posture "Lambika yoga". Sri Bharatikrishna-



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tirtha was the head of Sringeri Math for a long time and was ably assisted by his brother Sri Vidyaranya. And the latter established the metal image of Sri Sarada in place of wooden one witch existed from the time of Sri Sankaracharya. He also build the artistic vidyashankara shrine. Sri Vidyaranya had mastered many branches of Sanskrit learning and was indeed the savious of Hindu society at the same. Sri Sachidananda Bharati Swamigalu was a great devotee of God and he sketched an outline of Sri Ganesa on the pillar in Malahanikaresvara temple at Sringeri. Sri Nrisimhabharati occupied the Sringeri seat for a long time, travelled widely and raised the wealth and prestige of the Sringeri Math. Many Maharajas became his ardent disciples. Sri Sachidananda Sivabhinava Nrisimha Bharati Swamigalu Nrisimha Bharati Swamigalu was thought to be an incarnation of Adi Sankaracharya. Even when he was thought to be an incarnation of Adi Sankaracharya. Even when he was a young lad of eight years, he constantly muttered the great truth: "Sarvoham". And as for Sri Chandrasekharabharathi Swamigalu, he gave the finishing touches to the temples of Sri Sharada at Sringeri and deeply respected his predecessor, who was his spiritual teacher. He was an unrivalled scholar in Sanskrit.

The presence of a large number of temples lends charm and colour to Sringeri. There is the Vidyashankara temple with its imposing tower. The holy shrine of Sharada is very attractive; and so is the temple of Malahanikareswara situated on a hillock. The shrine dedicated to God Janardana is supposed to be the earliest built in Sringeri and the little but pretty shrines in and around the place have attracted always large numbers of devoted men. Nor is the architectural and sculptural beauty of the shrines negligible. The Vidyashankara temple built in the combined Dravidian and Hoysala style is not only grand to look at but also presents to the student of art beautiful sculptures depicting scenes from the **Puranas,** Itihasas, Yoga, Astronomy and legendary lore. The idols of Garuda and Hanuman in the Janardana temple are attractively done. There is an image called **Chaturmurti Vidyesvara** at Simhagiri, or 'Old Sringeri' which has four faces representing Vidyashankara, Brahma, Vishnu and Isvara. Again, about six miles from Sringeri, there is a place called **Kigga** where there is a temple in which a panel depicts sage Rishyasringa borne in a palanquin to the capital of King Romapada. Some of the deer carved in the panal are delightful to look at.

Here is imparted knowledge in many branches of ancient Indian learning, particularly in Advaita Vedanta. The *Sadvidyasanjivini* Samskrita Pathasala has trained a number of scholars in Indian Logic, Grammar, Mimamsa and Advaita Vedanta. The library of the Math is rich in Sanskrit books and manuscripts and the Heads of the Sringeri Math have always taken care to provide facilities, free food and lodging to students eager to learn ancient Indian lore.

The Sringeri Math has commanded respect both from Hindus from early times. Harihara and Bukka donated money and lands to the Sringeri Samsthana, the kings of Mysore and Travancore sought blessings from the *Jagadgurus*. Hyder Ali and Tippu Sultan offered their regards to the pontiffs of Sringeri and the Britist Commissioners were respectful to the Sharada Pitha.

Sacred Sringeri and the holy Sharadapitha in it call up to one's mind the personality of Sri Shankarabhagavatpada who is held to be an incarnation of Siva; and no account of Sringeri can be complete without recounting, though in a brief manner, his life and activities. Sri Shankara was born at Kaladi in Kerala and his parents were the devoted and pious Shivaguru and Aryamba. The young boy's upanayanam was celebrated in his early boyhood and he made rapid progress in the acquisition of knowledge. He took up sanyasa very soon and had the good fortune of being taught by Govindabhagavatpada, a good disciple of Gaudapada. Later he undertook an extensive tour of Bharata and visited many holy places including Kasi and Badri. During his tour he met Kumarilabhatta, the reputed scholar in Purvamimamsa, and his able disciple Mandanamisra. Sri Shankara held a discussion with the latter, won the debate and converted his opponent to the system of Advaita. He acquired many disciples among whom the notable ones were Sri Padmapada, Sri Hastamalaka, and Sri Totaka. And during his tour, Sri Sankara denounced all unwholesome practices and established *Vedic* religion and his metaphysics of monism. In order to propagate his metaphysics of monism. In order to propagate his views he established the *Sringeri Matha* in South, the *Dvaraka Matha* in the West, the *Badari Matha* in the North and the *Jagannatha Matha* in the East and entrusted them to the hands of able disciples. All this he did before he reached his thirty-second year by which time he had also made abundant to Indian philosophic and literary thought.

Sri Vidyabharathi Book Centre, Sringeri

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It is worthwhile to take note here of some of the works of Sri Shankara. He wrote elaborate and authoritative commentaries on the *Prasthanatraya,* viz., the *Brahmasutras,* the *Upanishads* and the Bhagavadgita. *He wrote the Vivekachudamani* and the *Upadesasahasri* to give an essence of his teaching; and he wrote the Prapanchasara to expound the principles of mantrasastra. His contribution to the stotra literature was enormous and significant and among these may be mentioned the *Pancharatna* in praise of Ganesa, the *Lakhminrisimha stotra.* His *Anandalagari* and *Saundaryalahari* are major contributions to the development of hymnal literature and these are rich in devotional fervour and literary excellences.

Sri Shankaracharya was the greatest exponent of the philosophy of Advaita or non-dualism. He pointed out on the basis of rigid logic and sound reason that Brahman is the sole Reality, that it is bereft of any qualities and that it is one and indivisible. He explained that this Supreme appears as the universe to us because of Avidya or Ignorance. It is this Avidya again that establishes a difference between the Supreme and the individual while in reality the two are identical. Man's efforts, therefore, must be directed towards the removal of ignorance by the acquisition of true knowledge. And such knowledge according to Shankara could be had by the study, understanding and reflection of the great statements or *Mahavakyas* of the Vedanta. The world should be grateful to the eminent Acharya who taught that liberation consisted in the removal of ignorance and the realisation of the identity between the individual Self and the great Supreme.

There has been from a long time close and cordial relationship between the Royal dynasty of Mysore and Swamins of Sringeri. Successive Kings of Mysore were privileged to be the disciples of the Sringeri seat of religion and learning. Nearly a century ago his Highness Sri Mummadi Krishnaraja Wadeyar Bahadur accorded a grand reception to Sri Nrisimha Bharati Swami of Sringeri Math and presented to him a valuable crown. He also dedicated a precious ornament (Nagabharana) to God Chandramoulisvara of Sringeri. He had the good fortune of learning *Shivagita* at the hands of the Swamin who on account of his spiritual powers was known as 'Ugra-swami.' On the advice of Sri Nrisimha Bharati Swamin, Mummadi Krishnaraja Wadeyar chose young Siva-swamy, son of Kunigal Rama Sastry-a court scholar of Mysore-and helped the Swamin to initiate the boy into Sanyasa. It was this boy who later became The successors of Sri Shankara at Sringeri held aloft the torch of philosophic truth handed over to them by the ablest exponent of Advaita.

And the responsibility of doing so has now fallen on the able shoulders of Jagadguru Sri Abhinava Vidyatirtha Swamigalu, the present head of the high seat of learning, philosophy and religion at Sringeri. His Holiness is an eminent scholar and a man of piety. Apart from the propagation of Advaita Vedanta.

His Holiness is always devoted to the propagation of Sanskrit learning building and consecretion of temples and promotions of higher values of life. Indeed his life illustrates a stanza of the Nirvanasatka which declares "Hare and attachment are absent in me, greed and ignorance are at a distance and pride and jealously keep away; I am not bothered by thoughts of merit, wealth, desire and release, for I am the great Absolure, the essence of which is consciousness."

Na me dvesha-ragau, na me
lobha-mohau
Mado naiva, me naiva
matsaryabhavah,
Na dharmo na cartho na kamo
na mokshah
Cidanandarupah Sivoham
Sivoham"
(Nirvanasatka, 3)

(A reprint of the address on "Sringeri and Shankara" by His Highness Sri Jayachamaraja Wadeyar, Maharaja of Mysore, on the auspicious occasion of laying the foundation of Shankara Advaita Vidya Ashrama of Shankara Vidya Kendra by the President of India Dr. S. Radhakrishnan in the divine presence of His Holiness Jagadguru Shankaracharya of Sringeri Mutt in New Delhi on 20th November 1966.

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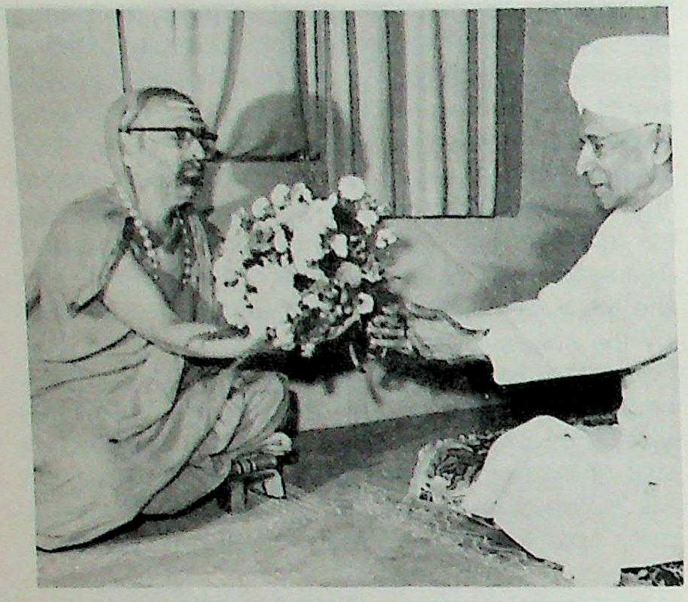
DATE AND LIFE OF SAMKARA

Dr. S. RADHAKRISHNAN, *President of India*



According to Telang, Samkara flourished about the middle or the end of the sixth century A.D. Sir R.G. Bhandarkar proposes A.D. 680 as the date of Samkara's birth, and is even inclined to go a few years earlier. Max Muller and Professor Macdonell hold that he was born in A.D. 788 and died in A.D. 820. That he flourished in the first quarter of the ninth century is also the opinion of Professor Keith.

The picture of a solitary ascetic thinker, at home in austere meditation as well as in practical work, touches our imagination. Some of Samkara's disciples compiled biographical accounts of which chief are Madhava's Samkaradigvijaya and Anandagiri's Samkarvijaya. Samkara belonged to the simple learned and hardworking Nambudiri sect of Brahmins of Malabar, and is generally supposed to have been born at Kaladi, on the West Coast of the peninsula. Though there is a tradition that Siva was the family deity of Samkara, it is also held that he was by birth a Sakta. Early in his youth he went to a Vedic school, presided over by Govinda, the pupil of Gaudapada. In all his works, Samkara subscribes himself as the pupil Govinda, who evidently taught him the main priciples of the Advaita system. Even while a young boy of eight he is said to have devoured with avidity and delight all the Vedas, Apparently he was a youthful prodigy of Vedic learning and free intelligence. He was impressed with the mystery and importance of life, and had an early vision of the beauty of holiness. Before he learned ways of the world, he rejected them and became a sannyasin. But he was no passionless recluse. The pure flame of truth burned within him. He wandered as a teacher from place to place, engaging in discussions with the leaders of other schools of thought. According to the traditional accounts, he met, in the course of these tours, Kumarila and Mandana Misra, who later became his disciples under the name of Suresvaracharya. The story of his entering the dead body of Amaruka shows that Samkara was an adept in Yogic practices. He established four mutts or monasteries, of which the chief is the one at Sringeri in the Mysore State. The others are those at Puri in the East, Dvaraka in the West and Badarinath in the Himalayas. A touching incident, about which tradition is unanimous, shows how full of the milk of human kindness and filial affection Samkara was. In open defiance of the rules which govern the order of Sannyasins. Samkara performed the funeral rites of his mother, and thus incurred the serious opposition of his community. He died at Kedarnath in the Himalayas at the age of thirty-two, according to the tradition. To us, men of life and feeling, there seems to be a certain bareness in the life of Samkara, lacking the colour and joy of cheerful fellowship and social amusement, but this is generally the case with those who pursue the higher life and feel called to exalt God's righteousness and the claims of spirit. He was a prophet commissioned to lead a people along the paths of virtue, and nobody in India can undertake this task

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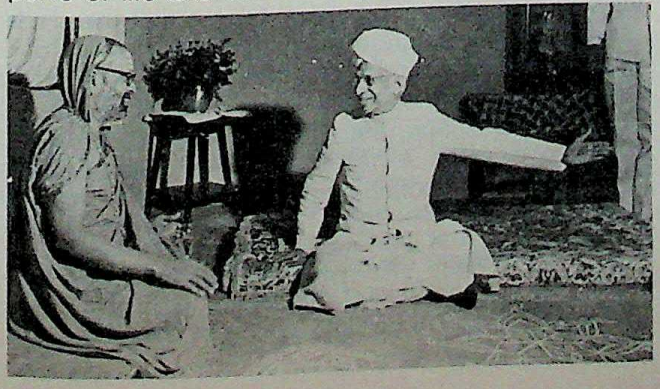
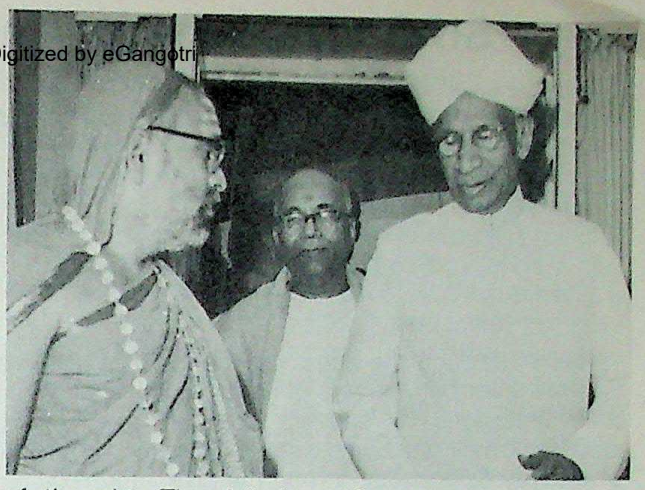
if he does not back his message with a life of detachment from the cares of the world.

In a few years Sankara practised several careers, each enough to satisfy an ordinary man. His great achievement in the field of speculation is the Advaita system which he developed by means of commentaries on the ancient texts. He found it the best way to reconcile contemporary standards of knowledge and belief with the ancient text and traditions. The sixth and the seventh centuries was the rise of popular Hinduism. In the South, Buddhism had begun to decline and Jainism was at its Zenith. The Vedic rites were falling into disrepute. Saivite bhaktas (adiyars) and Vaishnavite devotees (alvars) were popularising the way of devotion to God, Festivals and temple worship connected with Puranic Hinduism were spreading everywhere. In south India the Pallava sovereignty was supreme, and in the freedom and peace afforded by a central government. Brahmanism was being transformed into Hinduism. The religious persuasions of the pallava Kings give a clear indication of the reconstruction the taking place. While the earliest rulers of the Pallava dynasty were Buddists, those next in order were Vaishnavites, while the latest were Saivites. As a reaction against the ascetic tendency of Buddhism and the devotional one of theism, the Mimamsakas were exaggerating the importance of Vedic rites. Kumarila and Mandana Misra denounced the value of jnana and sannyasa, and insisted on the value of karma and the stage of the householder. Samkara appeared, at one and the same time. as an eager champion of the orthodox faith and a spiritual reformer. He tried to bring back the age from the brilliant luxury of the Puranas to the mystic truth of the Upanishads. The power of the faith to lead the soul to the higher life became for him the test of its strength. He felt impelled to attempt the spiritual direction of his age by formulating a philosophy and religion which could satisfy the ethical and spiritual needs of the people better than the systems of Buddhism, Mimamsa and Bhakti. The theists were veiling the truth in a mist of sentiment. With their genius for mystical experience, they were indifferent to the practical concerns of life. The Mimamsaka emphasis on karma developed ritualism devoid of spirit. Virtue can face the dark perils of life and survive only if it be the fine flower





of thought. The Advaita philosophy alone, in the opinion of Samkara, could do justice to the truth of the conflicting creeds, and so he wrote all his works with the one purpose of helping the individual to a realisation of the identity of his soul with Brahman, which is the means of liberation from samsara. In his wanderings from his birthplace in Malabar to the Himalayas in the north he came across many phases of worship, and accepted all those which had in them the power to elevate man and refine his life. He did not preach a single exclusive method of salvation. But composed hymns of unmistakable grandeur addressed to the different gods of popular Hinduism-Vishnu, Siva, Sakti, Surya. All this affords a striking testimony to the unversality of his sympathies and the wealth of natural endowment. While revivifying the popular religion, he also purified it. He put down the grosser manifestations of the Sakta worship in South India, and it is a pity that influence is not perceptible in the great temple of kali in Calcutta. In the Deccan, it is said that he suppressed the unclean worship of Siva as a dog under the name of Mallari, and the pernicious practices of Kapalikas whose god Bhairava desired human vitctims. He condemned branding or marking the body with hot metallic designs. He learned from the Buddhist church that discipline, freedom from superstition and ecclesiastical organisations help to preserve the faith clean and strong, and himself established ten religious order of which four retain their prestige even today.

The life of Samkara makes a strong impression of contraries. He is a philosopher and a poet, a savant and a saint, a mystic and a religious reformer. Such diverse gifts did he possess that different images present themselves, if we try to recall his personality. One-sees him in youth, on fire with intellectual ambition, a stiff and intrepid debator; another regards him as a shrewd political genius, attempting to impress on the people a sense of unity; for a third, he is a calm philosopher engaged in the single effort to expose the contradictions of life and thought with an unmatched incisiveness; for a fourth, he is the mystic who declares that we are all greater than we know. There have been few minds more universal than his.

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Sri Sankaracharya and Sringeri Sarada Peeta

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By
Dr. C.P. Ramaswamy Aiyer

RIGHT through the ages, the founders of religions and the great path-finders of humanity have delivered their messages to chosen disciples, and almost invariably, their teachings were propagated by groups of sishyas or apostles through whose interpretation, the world became cognizant of those abiding truths that have, according to the needs of the times and the exigencies of the world situation, been manifested to those whose were attuned tc them. The apostles of Christ, Ananda, and the immdiate disciples of Lord Buddha, and the faithful companions of Prophet Mohammad, in their several ways, interpreted their master's teachings and founded Churches, Viharas, Mosques and other centres of spiritual realisation and teaching.

Religion in India, like many other aspects of India's soul force, was essentially individual rather than congregational. The Vedas, the Upanishads, the Gita and the various Dharma Sutras and Grihya Sutras were the result of exhortations of flights of thought communicated by Rishis or other types of evolved beings to their ANTHEVASIS or SISHYAS.

The evolution, therefore, of India's several DARSANAS or systems of philosophy, of many types of observances, rritual, prayer, worship and meta-physical speculation was like the growth of the trunk and branches of a tree-springing from a root and extending in manifold directions rather than a pyramid culminating in a point. Each DARSANA represented a special experience of revelation, and such experience is both the test a fulfilment of spiritual and religious discipline.

It is therefore not surprising, with the rise and progress of avowedly antagonistic doctrines which began to question in validity of old premises and the inspirational character of old scriptures, that, in self-defence, there were evolved in India great counter-movements designed to give battle to scepticism, atheism, agnosticism and nihilism on the one hand, and on the other to eliminate untoward varieties of so-called religion, based either on wrong ideals of allegiance to darker powers or on self-mortification or the cult of fierce deities whose favour had to be sought by gruesome or non-moral sacrifices and observances.

It is a proof of the wide range and tolerance of Hindu though that it embraces and includes in its ambit philosophies and cults which even deny the validity of the Vedas or which deny the existence of a personal God or ISVARA or which attribute to the infinite play of atoms the growth of the body, mind and soul. The tile, however, came when the very foundation of Hindu culture was sought to be disrupted both as a result of political subversions and by reason of the aggressively proselytizing compaign, pursued sometimes under royal patronage, by the followers of the originally pure Buddhist, Jain and Sakta faiths and of animistic and Vamachara movements.

The inherent resillience of the Indian mind produced the inevitable reactions and, as often in human history, the need of the times produced the inevitable AVATAR. There arose successively men like Samkara, Ramanuja, Madhva, Vallabhacharya and re-established and revivified the pristine Indian spirit, based alike on VICHARA or investigation and on elucidation of the fundamental and universal doctrine "TATIVAMASI".

The pervasiveness and supremacy of the ATMAN, the interpretation of RITA, KARMA and SAMSAKAR, the assertion of the conntinuity of existence and the elucidation of the ideals embodies in the expressions KARMA, JNANA an BHAKTHI involving, as they do, the possibility of devotion to a personal god-head, and the simultaneous realisation of the mystery of what lies beyond personal god-head, all these ideas were regenerated by the Adi Samkaracharya and his immediate predecessors and successors.

It is needless for us to worry over the exact date of Samkara's birth about which there is much controversy, or about the authenticity of the stories narrated about him. Suffice it for us to realise that in Him, India possessed a man of unfathomable intellect as well as of the highest spirituality. The most likely date of His birth is, perhaps, the 7th or 8th century A.D. He was acquainted with Bhartrihari and this, probably, fixes the date as well as the cirsumstances that one of His disciples Sivasoma is mentioned in a Cambodian inscription of A.D. 878.

Sri Samkaracharya's advent was at a time of spiritual and moral chaos. The Buddhist culture had suffered a great change from the pure and simple teachings of the master, and there were many other subversive and destructive teachings that were being actively propagated. Samkara, feeling that there was a necessity to integrate the Indian thought, not only travelled all over India discussing and persuading as He went, and not only wrote His commentaries on the Upanishads, the Brahmasutra and the Gita, but also deemed it necessary to establish centres of religious instruction and propaganda in several parts of India.

Born in Kalady in Travancore, Sri Sankara manifested miraculous plhysical and spiritual energy. He esta-blished mathasin the Himalayas, on the shores of

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the Bay of Bengal and the Arabian Sea and in the Karnatic country at Sringeri, which was associated with the name of Rishyasringa and was situated on the banks of the Tunga River and juxtaposed to its confluent, the Bhadra.

It is needless to deal with the long narratives and Samkara Vijayas that have dwelt on the several miracles connected with Him, because the greastest miracle of all is His life itself and the fact that in 32 years, from his birth at Kalady and his mukti at kedarnath, he compressed the labours of centuries of intellectual and spiritual illumimnation.

SRI SAMKARA installed in His pitha at Sringeri, Sarada Devi represting the BHRAHMA VIDYA and also established the Sri Charka, gave to His chief disciple Sri Suresvaracharya a SPHATIKA LINGA a Chandramouliswara and the murthi of Ganapathy. Sri Samkara thus established the worship of personal divinities, and at the same time insisted on the formlessness, the omni-presence and the eminence of the Supreme, thus satisfying the several needs of all aspirants to spiritual realisation.

Various Churches have emerged as a result of the teachings of the apostles of Jesus Christ‰both Papacy and the Greak Orthodox Chruch, tracing their origin to St. Peter, and innumerable other churches and sects. The Islmaic Caliphate was both a temporal and spiritual throne. The Zoroastrian religion had a serious of inspired evangelists, Judaism had its high priests, and in India itself there had been many religious centres based on temples or mathas. But it is a most remarkable circumstance that, whereas most of these religious foundations have had great and holy men to preside over them they have also seen the emergence of rnany self-seeking and corrupt Popes, Caliphs, Mathadhipatis or Gurus. It is to the glory of Sringeri Pitha that from the time of its foundation by the Adi Sankaracharya, it has had a continuous and un-interrupted series of occupants, who, however diffe-rent in their personal history and in their intellectual calibre, have all along maintained their spiritual purity and contributed to the continuous inspiration of Sringeri as an exemplar and model of devotion and self-surrender.

In the 14th century, we see the emergence during very troubled times, of Sri Vidyaranya and His brother. It was in 1346, that a SAMSTHANAM WAS BORN, Bukka and Harihar making grants of land to the matha. Gradually, the Hindu Empire of Vijayanagar was founded, and the rulers of that Empire gave their allegiance to the Sringeri gurus who were specially revered by the rulers, and through their aid several branch mathas were opened, including the Sivaganga and Avani mathas.

All the various dynasties and monarchies that were founded in the 16th and 17th centuries, alike revered the Sringeri Pitha, and when the Karnataka rulers of Mysore established themselves, they, as well as the Maratha ruling houses, Hyder Ali, Tippu and the Nizam of Hyderabad gave benefactions and added to the properties of the matha, which gradually came to be termed as SAMSTHANAM. These resources were exclusively used to maintain learned men and devotees and Sadhakas, temples and other charities.

Sri Narasimha Bharati born in 1798, was a highly evolved soul and rose superior to the needs of ordinary humanity, subsisting as He did on a handful of boiled pulse during the latter part of His life. There is an interesting account of this Acharya's visit to Madurai and the intervention of Sri S. Subrahmanya Aiyar to get rid of the exclusive pretensions of the local Bhattars. After the ruler of Mysore was deposed in 1831 and the administration was taken over by the British government, the Sringeri Acharya went on a long tour of pilgrimage, and each part of India rivalled with the other in doing honour to Him.

The great Sri Sachidananda Narasimha Bharati of revered memory who attained VIDEHA MUKTI in 1912, was the chosen Guru of men like Dewan Sir Seshadri Iyer and Sri A. Ramachandra Iyer, the latter of whom, in conjunction with Sri Seshadri Iyer and Sri V.P. Madhava Rao carried out the Swamiji's desire to dedicate the shrine of Kalady in commemo-ration as being the birth-place of Adi Samkaracharya. Sri Sachidananda Siva Abhinava Narasimha Bharati Swamigal was succeeded by Sri Chandrasekhara Bharati Swamigal, a true ATMAJNANI, who very early transcended bodily trammels and bodily obstacles and so frequently attained NIRVIKALPLA SAMADHI that some opponents and even many well-wishers thought He was unbalanced in mind. Those who came into close contact with Him, like myself, were aware of His trtancendent spiritual eminence and capacity for abstraction. Many of us believe that He deliberately freed Himself from the fetters of the body, and some of us are aware that He predicted His passing away in the waters of the Tunga.

From the date of Adi Samkara onwards, successive Gurus have carefully chosen and nominated their successors, and their choice has been marvellously justified. The present Swamiji, Sri Abhinava Vidya Theertha, has been endeavouring to capture the spirit of His predecessors and continue their tradition of religious discourse and of contacts with all grades and classes of disciples and seekers after truth.

The benefaction of rulers during many centuries have vested in the Sringeri Matha much landed and many other properties. The religious celebrations in the numerous temples founded during the centuries are solemn and elaborate. The ultimate significance of Sringeri, however, lies in the fact that it was one of the prime foundations of Adi Sankaracharya, that the matha has been presided over by an unbroken catena of scholars and bhaktas, many of whom have been philosophers of distinction and authors of note; but all of whom during eleven centuries and more, have lived a life of exemplary piety and have sought by their lives and their teachings to illustrate that unity in diversity which is enunciated in the great MAHAVAKYAS and expounded with miraculous clarity and logical precision by that exemplar of profound scholarship, lyrical fevour and fathomless devotion, the ADI SANKARA.

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Sringeri, Sanskrit and National Integration

(Courtesy A.I.R.)

[Justice M. PATANJALI SASTRI]

It is matter of common knowledge that India is a vast country inhabited by a huge population marked by a diversity of casts and creedes as well as local differences in matters of food, dress, speech and behaviour. These differences bred fissiparous tendencies among the people which were not restrained by the unifying force of a political nationalism. Except during a few periods of Indian History, India was never brought under a single sovereign Government whose writ could run throughout the territory. The sense of being the subjects of a single paramount ruler was practically unknown till the establishment of the British Raj in the country. The disruptive forces, on the other hand, were kept under check by the unity of a distinctive culture with its overtones of spiritual outlook and pre-occupation with the training and controlling of the mind. The principal components of this unifying culture were the teachings of the **Vedas** and the **Upanishads** the **Itihasas** like the **Ramayana** and the **Mahabharata** and the numerous **Puranas** which were woven into the texture of our lives. The **Srauta** and **Grihya** literature regulating Vedic rituals and domestic ceremonies have made a substantial contribution on the unifying process. While I was at Delhi, I had occasion to attend wedding among Punjabis, and I was struck by the chanting of the same Vedic hymns which are employed at the marriage ceremonies in the south, a unifying force which has survived the vicisitudes of History, and I was thrilled to see that one touch of a Vedic ritual made the whole of India kin. The same holds good of the other principal rites and ceremonies which Hindus all over the country think it their duty to perform during their lives.

All this vast and varied vedic literature with its unifying influence on great masses of people living in far flung areas with a variety of local customs, traditions and habits lies imbedded in Sanskrit as its repository. It is sanskrit which provide a common medium of expression for all this literature and thus enabled the people living as far apart as the Punjab and South India to maintain contact with one another. For more than three thousand years, Sanskrit has been the principal vehicle of the thoughts, aspirations and beliefs of the people in this land and was the basis of their unity in the religious, moral and cultural sphere.

How did Sanskrit come to establish itself as a common medium of expression for literary effort and even a common medium of communication all over the country, although there were numerous **Desa Bashas** or regional languages, some of which, like Tamil, had a worth while literature of their own? It was due mainly to the efforts of a group of grammarians of genius like Panini, Varaurchi, Patanjali and others who purified and refined the language and cast it in a rigid pattern, laying down strict rules and principal of grammar and seyntax to prevent its growth in a haphazard manner. At the same time by devising a system of affixes and verbal roots, they allowed ample scope for the expansion and regulated development of the language. By this amazing process of **Samskara** or purification known as **prakriti Pratyaya nirvachana,** the language has come to be known as **Samskrita** or purified and has remained without any significant change through thousands of years, and, to this day, the study of **Vyakarna** in the traditional way begins with an invocation to Panini as the one who has cleaned men's speech by means of purified words.

Thus this marvellous language eventually became the instrument of cultural expression and was more and more extensively employed in writings of all kinds, literary, scientific, philosophical and religious. Even Buddhist writers who deliberately employed Pali in their religious and philosophical works in order to reach the masses, eventually prefered Sanskrit as their medium. Sanskrit also became the common medium of expression among the intellectual elite all over the country, and served as the **lingua franca** of the educated classes. **Sri Harsha** in his **Naiswhadeya Charita,** a work placed by Sanskrit scholars in the 12th Century A.D., notes how the princes who gathered from all parts of the country at the **Swayamvara** of Damayanti, the daughter of the King of Vidharba, conversed with one another in Sanskrit, fearing they were mutually unacquainter with their own regional languages.

For many centuries in the past, Sanskrit thus enjoyed the status of what might be truly called the national language of India, untill it was partially displaced by Urdu in the north under the Muslim rule and by English after the British conquest of India.

Many Sanskrit words disclose that the authors had a clear vision of an emotionally integrated **Bharatvarsa, kalidasa** for instance refers to South Indian Princes going to North India to seek the hand of a North Indian princess. He also describes how

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Raghu in his expendition of conquest, proceeded through Utkal and Kalinga to the regions of the **Kaveri** and the **Tamraparni** where the Pandyan Kings readily acknowledge his suzerainty, and how crossing over the Western Ghats, he conquered the Kerala country where the Western Kings paid him tribute and how after vanquishing the ruler of **Kamrup,** he ultimately established his **Samrajya** or imperial rule over the whole country.

Adi Sankaracharya: born at Kaladi in the far south, travelled all over the country, when there were no means of communication in the modern sense, using Sanskrit as his medium for propagating what he believed to be the truth, and established Mutts for such propagation in the four corners of India-at Joshi Mutt near Bhadrinath in the north, Dwarka in the west, Puri in the east and Sringeri in the south, thus visualising Bharat as a single clutural entity.

Sanskrit has also provided a rich source of vocabulary for the various regional languages in the country, thus acting as a cementing bond between them. Most of the north Indian languages, particularly Hindi, have largely drawn and continue to draw upon Sanskrit for their development. Even the South Indian languages, which may not be strictly described as Indo-Aryan in origin, have, through contact with Sanskrit in the religious and cultural spheres absorbed and assimilated a large body of Sanskrit words. And, if the attempt that is being made today, in the changed political context, to develop the regional languages to make them effective vehicles of modern thought, literary and scientific, is to succeed in a significant measure, these languages must draw still more largely on the resources of Sanskrit, which alone is capable with the aid of its verbal roots of providing new words and expressions to meet the demands of modern knowledge. That is why the Constitution in its directive for development of the Hindi language provides that its vocabulary should be enriched by drawing primarily on Sanskrit and secondarily on other languages. This is also an important reason why the study of Sanskrit should be encouraged in our educational institutions.

Since the advent of Swaraj, however, Sanskrit has been losing ground in the educational field. The traditional patrons of Sanskrit learning, viz., the Ruling Princes, the Zamindars and Jagirdars have been eliminated, and sources of support like religious trusts and charitable endowments for Sanskrit learning have, in many cases, been diverted to other purposes and have largely ceased to be available. In the context of the changed conditions, the responsibililty for promoting Sanskrit learning and thereby preserving our rich and invaluable cultural heritage has devolved upon the Government. In one at his Presidential Addresses to the Sanskrit Visva Parishad, Dr. Rajendra Prasad stressed this responsibility, thus: "When the Governments are nationalising means of production of wealth, there seems no reason why they should not also shoulder the responsibility so far borne by the society. The Indian social structure has ever been based on a particular type of cooperativeness. The hous-holder bore the burden of supporting the scholar in turn, played the guide and philosopher to the house-holder. Deviating from the traditional co-operativeness, if we have decided to hand the control of our lives to Government, it becomes the duty of the State to take over these responsibilities. In my opinion it is the duty of the Governments to start giving adequate grants in-aid for the study of Sanskrit.

Thanks to the activities of the Sanskrit Visva Parishad, the Union Government and some of the State Governemt have awakened to this responsibility. A permanent body, the Central Sanskrit Board, Charged with the promotion and co-ordination of Sanskrit studies in the country, has been constituted by the Central Government, which is also taking steps to establish a Central Sanskrit Institute at Tirupati, for the pursuit of higher Sanskrit learning and Research in Indology and allied subjects. While this is undoubtedly a step forward in the promotion of Sanskrit studies the problem should in my opinion, be tackled at lower levels also for unless Sanskrit is made popular as a subject of study at the Secondary School stage, the flow of students for study at the higher levels will dwindle away. The acceptance by the States of what has been called the Three-language formula, as recommended by the Chief Ministers, Conference recently held at Delhi, hardly leaves room for the effective study of Sanskrit in the Secondary Schools. For, that scheme provides for the study of the mother-tongue or the regional language in non-Hindi speaking areas, and a South Indian language or a classical language in the Hindi speaking areas. While the study of the mother-tongue is undoubtedly essential at the primary stage, it seems to me that the insistence on its study in the Secondary School is rather mis-placed. For, the mother tongue being the medium of instruction there in all subjects, it need not, in my opinion, form the subject of separate study at the level, and Sanskrit may well take its place. At any rate, a composite course comprising the mother-tongue or regional language and Sanskrit or other classical language with an allotment of a reasonalbe proportion of marks for Sanskrit should be provided. This was the recommendation made by the Central Sanskrit Board, and it was accepted by the Union Government and communicated to the State Governments some of which, however, do not appear to have given effect to it. Education being exclusively a State subject, comprised in List II of the Seventh Schedule to the Constitution, the Union Government cannot enforce uniform policy in all the States in matters of education and Sanskrit is given the cold shoulder in several States notwithstanding the declared policy of the Central Government to

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promote the study of Sanskrit. The remedy for this anamolous state of affairs would seem to lie in amending the Constitution by transferring the subject of Education from the State List to the Concurrent List, so as to enable the Central Government to issue policy directives to the States in educational matters.

Though Sanskrit played an important role for centuries as a unifying factor in the lives of the people amidst the diversities of local customs, habits, speech and behaviour, and is perhaps the greatest single unifying force in the country today, it is curious to find that the need for Sanskrit study as a contributing factor has been ignored in the current search for ways and means of achieving national integration. In the proceedings of the National Integration Conference recently held at Delhi as reported in the Press, no reference appears to have been made to the effective inclusion of Sanskrit study in the educational programme of the country as a means of national integration. What is even more surprising is that the National Integration Committee constituted at the Conference, in their interim report as summarised in the Press makes no reference to the usefulness of Sanskrit studies for achieving national integration.

Now that our National leaders are much exercised in their minds over the problem of bringing about nationmal integration and ways and means to that end are being sedulous explored, it is to be hoped that Sanskrit study as an instrument of our cultural solidarity will be preserved and promoted so that it can fulfill its unifying mission in the midst of our recent linguistic quarrels, which are sometimes carried to the point of belligerency as in Bombay and Assam, threatening the unity of India.

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Sri Samkara and His Mutts

1. Being a man of intence practicality and possessed of rare organising abilities, Samkara took steps to ensure the continuity of his great work by setting up ten orders of Monks-The paramahamsa privrajakas, a band of roving and teaching Monks and establishing four Monastic Centres at four corners of India and entrusting them to the care of Monks noted for their intellect, character and Vision. The location of these centres- at Sringeri in South, at Puri in East, Dwarka in West and Badrinath in North reveals his far seeing genius as also his vision of geographical and cultural unity of India.

ETERNAL VALUES FOR A CHANGING SOCIETY
— Swami Ranganathananda

2. Samkara travelled all over the length and the breadth of the vast subcontinent four times, established four principal monasteries at the four cardinal points of India, the Sringeri Math on the Sringeri hills in the South, the Sarada Math at Dwaraka in the West, the Jyothir Math at Badrikashrama in the North and the Govardhana Math at Puri in the East and appointed his four chief disciples as pontiffs of these Maths to promote the spiritual well-being of the monks and the laity within their respective jurisdictions. He also assigned to each Math one Veda. Thus Rigveda went to Govardhana Math, Yajur Veda to Sringeri Math, Sama Veda to Sarada Math and Atharva Veda to Jyotir Math.

— THUS SPAKE SRI SAMKARA

3. Before his death at the age of thirty-two at Kedarnath in the Himalayas, Samkara had established monasteries at Sringeri (Mysore) in the South, Puri in the East, Dwaraka (Kathiawa) in the West and Joshi Math (the Himalayas) in the North and had placed four of his gifted disciples each well versed in one of the four Vedas in charge of them.

SELF KNOWLEDGE
— Swami Nikhilananda

4. Samkaracharya reformed the Monastic order of India and established four monasteries at the four cardinal points of the country for the study and practice of Vedanta.

-THE UPANISADS (Glossary)

5. The author Sri Vidyaranya Swami is said to have been the head of the Sringeri Math (one of the four principal Maths established by Bhagavan Samkaracharya himself) from 1377 to 1386.

PANCHDASI
Translation by Swamy Swahananda

6. Traditionally four Maths are supposed to have been founded by Samkara at the four region of India—Sringeri in the South under Sureswara, at Dwaraka in the West under hastamalaka, at Badri in the North under Totaka and at Puri in the East under Pad-mapada.....how the theory of four Maths came to have such popularity has to be explained. It cannot be merely because of the mention of it in Chidvilasa's Samkara Vijaya. On the other hand that text must have merely recorded the popular notion existing at that time. The theory seems to have originated from the fact that the orders of Dasanami Sanyasins recognise and accept affiliation with only these four Maths..... No other Math is recognised by them. Now if there were nore Maths of Samkara, why have the Dasanamic Sanyasins limited their affiliation to these four maths only. The affiliation, no doubt, is only a nominal one and these Sanyasins neither take Sanyasa from these Maths nor follow any direction or control emanating from them. Still the question of how they came to be thus affiliated has to be answered. The advocates of the more than four Maths have given no explanation.

SAMKARA DIGVIJAYA by Madhava Vidyaranya
Translated by Swami Tapasyananda

Samkara rekindled the self-knowledge that is India's unique glory and the bed-rock of her culture and civilisation. Samkara after fulfilling his life mission disappeared into the snowy heights of Himalaya to live for ever in the hearts of his country men. He outlines his mortality in the immortality of Self-knowledge awakened by him in the hearts of millions

The Sharda Pitham established at Sringeri by the great Adi Samkara flourishes today as the peerless seat of Vedanta.

The very atmosphere of the Sharada Pitham endows one with introspection. I have observed closely the Sharada worship of Mahatma Nrisimha Bharati and Yogi Chandrasekhara Bharati and have felt a thrill of spiritual exaltation. Let that Vibrating force animate the millions of India so that we can

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arise again on the top of the Himalayas the flag of Advaita that shall unite humanity-East and West.

— Kavi Yogi Shuddananda Bharati

An instance of an early intellectual centre is Takshasila or Taxila, the capital of Gandhara in North-West India, where from Panini, the Grammarian, arose and the site is not far from the modern Rawalpindi. Many other centres of learning were established, as for example, Banaras and Nadia which became famous in later times. In the Buddhist systems of education, it was the monastery which was the centre of learning. Monasteries have never had such an important place in Hinduism as in Buddhism but they have existed and are still to be found. Among the most famous are the monasteries or Mutts founded by the great Vedantist scholar, Samkaracharya, at Sringeri, Badri, Dwaraka and Puri and these instititions are still flourishing.

(page 9 of: "Education In India" by Dr. A. Lakshmanaswami Mudaliar-Dadabhai Memorial Lectures 1960. Asia Publishing House.)

Extracts from Records

M.G. Raja Ram
Joint Secretary

D.O. NO. 19—64/63—S. II
Government of India
MINISTRY OF EDUCATION
New Delhi, the 29th May
1st June 1963

Dear Shri Lakshmanan.

I am very glad to receive your letter dated 27th May, 1964 enclosing the resolutions of the Conference of Disciples and Devotees of Sri Sringeri Mutt at Salem on 14-12-63 and 15-12-63.

Regarding the matter about Sri Adi Sankara attaining Samadhi at Kedarnath I would like to state that it is neither my view not that of the Government. It was only a question posed to Shri Subba Aiyar for his views. In this connection I enclose a copy of my letter written to Shri Subba Aiyar which will clarify the position to your satisfaction. I may tell you that myself was fully aware that Kedarnath was the place where Sri Adi Sankara attained Samadhi and that the 4 Mathas were founded by Sri Adi Sankara at Puri, Sringeri, Dwaraka and Badrinath. I am aslo personally aware of the fact that there 4 Maths are Amnaya Peetams for the 4 Vedas ——Poorva Amnaya at Puri for Rig Veda, Pashchima Amnaya at Dwaraka for Sama Veda, Dakshina Amnaya at Sringeri for Yajur Veda and Uttara Amnaya at Badrinath for Atharva Veda, My only object in writing to Shri Subba Aiyar was to get my own views confirmed. Now that I have his views and also the very knowledgable and authoritative views of your Conference, I have the satisfaction that these things will be depicted correctly in the School Atlas.

May I also thank you for taking the trouble of writing to me. Kindly convey my personal regards to Shri T.S. Pattabiraman, M.P. and also to the Standing Committee Members of the Conference.

With my own regards to you.

Yours sincerely,
(M.G. Raja Ram)

Dear Subbha Aiyar,

Please refer to your letters dated 25th March, 1964 and 13th May 1964 concerning the Map on Archaeology and Tourism (page 27 of the survey of India School Atlas). I am very sorry I could not reply earlier as I have frequently out on tour.

With reference to the matter mentioned in para. 5 of my D.C. No. 19—64/63-S. II dated 3rd March, 1964, I would like to state that it was merely posing that question to you inviting your views. It is neither my view nor that of the Government. Obviously we cannot go against factual history. In view of vigorous elucidation so nicely brought out by you in your letter there can be no doubt that **Sri Adi Sankara**

attained **samadhi ONLY at Kedarnath** and **NOT at Kanjeepuram.**

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In this connection I have today received a letter from Shri S.V. Lakshmanan, B.A. L.B., the Secretary of the conference of Disciples and Devotees of Sri Sringeri Mutt at Salem (14-12-63 and 15-12-63). In that letter he mentions about the correspondence between us and quite justifiably he has also vigorously eludidated the fact that Sri Adi Sankara attained Samadhi at Kedarnath. He has also quoted profusely from various authors of eminence in support of that He has also stated that it is the considered opinion of eminent scholars like our President, Dr. Radhakrishnan and the late Pt. Jawaharlal Nehru that Sri Adi Sankara establlshed only 4 Mathas and according to them Kama Koti Peetam was NOT established by Adi Sankara.

In view of all this, I now propose taking action for incorporation of correction in the School Atlas on page 27 as under.

(1) KALADI	Pilgrim centre	(Birth place of Adi Sankara)
(2) BADRINATH	-do-	(Sankaracharya Math)
(3) PURI	-do	(Sankaracharya Math)
(4) SRINGERI	-do-	(Sankarcharya Math)
(5) DWARAKA	-do-	(Sankaracharya Math)
(6) KEDARNATH	-do-	(Sankaracharya Kaivalya Dham)
(7) KUMBAKONAM	-do-	(Maha Makam Festival)

As regard the suggestion in para 2. of your letter dated 19th May about the fact that the 4 Maths were founded for the 4 Vedas, I would suggest we merely keep those places indicating the existence of Sankaracharya Maths as otherwise the map face will be cultured too much.

As regard Kanjeevaram, I suggest we leave it as at present showing brackets only "Devaraja and Ekambarnath Temoles".

Thanking you once again for your valuable suggestions.

Yours sincerely
(Sd/—)
(M.G. Raja Ram)

Vice-President
INDIA,
NEW DELHI
June 11, 1960.

Dear Shri Rajgopal Sarma,

Thank you for your letter of June 6. This is what I wrote in a book published in 1923:

"He established four mutts or monasteries, of which the chief is the one at Sringeri in the Mysore Province, the others are those at Puri in the East, Dvaraka in the West, and Badrinath in the Himalayas."

This is the opinion of which I hold

I have no comments to make on the recent controversy.

To my knowledge there are only 4 mahavakyas connected with four mutts.

With best wishes,

Yours Sincerely
(Sd/-.) S. RADHAKRISHNAN.

Prime Minister's House,
NO. 1731-PMH/60. NEW DELHI.
August 13, 1960.

Dear Shri Sarma.

I have your letter of August 9th. What I wrote in my book "Discovery of India" about Shri Sankara charya is still my opinion. You may publish the extract from my book to which you have drawn my attention.

Yours sincerely,
(Sd/-.) JAWAHARLAL NEHRU.

"Discovery of India" "And yet Shankara was a man of amazing energy and vast activity. He was no escapist retiring into his shell or into his shell or into a corner of the forest, seeking his own individual perfection and oblivious of what happened to others. Born in Malabar in the far South of India, he travelled incessantly all over India, meeting innumerable people, arguing, debating, reasoning, convincing and filling them with a part of his own passion and tremendous vitality. He was evidently a man who was intensely conscious of his mission, a man who looked upon the whole of India from Cape Comorin to the Himalayas as his field of action and as something that held together culturally and was infused by the same spirit, though this might take many external forms. He strove hard to synthesize to diverse currents that were troubling the mind of India of his day, and to build a unity of outlook out of that diversity. In a brief life of thirty-two years he did the work of many long lives, and left such an impress of his powerful mind and rich personality on India that it is very evident today. He was a curious mixture of a philosopher and a Scholar, an agnostic and a mystic, a poet and a saint, and in addition to all this, a practical reformer and an able organizer. He built up, for the first time within the Brahminical fold, ten religious orders and of these four are very alive today. He established four great mutts or monasteries, locating them far from each other, almost at the four corners of India. One of

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these was in the South at SRINGERI in Mysore, another at PURI on the east coast, the third at DWARAKA in Kathiawad on the west coast, and the fourth at BADRINATH in the heart of the Himalayas. At the age of thirty-two this Brahmin from the tropical South died at Kedarnath in the upper snow-covered reaches of the Himalayas." (Page 182 Para 2 Fourth Edition)

"By locating his four great monasteries in the north, south, east and west, he evidently wanted to encourage the conception of a culturally united India. These four places had been previously places of pilgrimage from all parts of the country, and now became more so." (Page 183 Para 2)

(Sd/-.) JAWAHARLAL NEHRU

".....I find that you are making a special study of the origin and growth of the Mathas established Adi Shankaracharya in order to bring to light authentic facts on the subject. I read with interest the paper you had sent with your letter under reply.....I think the present Heads of the Matha originally established by Adi Shankaracharya should be in a position to enlighten you. You have my best wishes for success in your venture,"

NOTE:—The present Heads of the three Amnaya Mathas originally established by Adi Shankaracharya confirm the fact that Sri Adi Shankaracharya had established four Amnaya Mathas only vide their letters published under serial Nos. 1, 2 & 3. The fourth Amnaya Math at Badri is not functioning at present.

DELISLE
OOTACAMUND
June 8, 1960

Dear Sri Rajagopal Sarma,

I am in receipt of your letter of the 4th June and have read the contents carefully.

I have written an Introduction to a book entitled "The Throne of Transanscendental Wisdom" and my views are contained in it....."

".....Sankara, feeling that there was a necessity to integrate the Indian thought, not only travelled all over India discussing and persuading as He went and not only wrote His commentaries on the Upanishads, the Brahmasutra and the Gita, but also deemed it necessary to establish centres of religious instruction and propaganda in several parts of India."

Imperial Gazetter

To him (Sankara) is attributed the foundation of monastries from Sringeri in Mysore to Badrinath in Kumaun. Much of his life was spent in wandering along the hill country from Kashmir to Nepal where he organised the temple service (I p 421)

H. H. Wilson

In the course of his peregrinations he established several Maths under the presidence of his disciples, particularly one still flourishing Sringeri or Sringagiri, on the Western ghats, near the sources of the Tungabhadra. Towards the close of his life he repaired as far as Kashmir, and seated himself after triumphing over various opponents on the throne of Sarasvathi. He next went to Badrikastrama and to Kendarnath in the Himalaya, where he died at the early age of 32. The events of his last days are confirmed by local traditions and the Pitha or throne of Sarsvathi on which Sankara sat is still shown in Kashmir....

(A sketch of the Religious sects of the Hindus from the Asiatic Researches XVI. Also reproduced in the Encylopaedia of India III p. 522)

Combakonam : A branch mutt of 'Sankaracharya' founder of the Advaita philosophy is presided over by a chief gooroo of Smarta Brahmans. (Glossary by the same author p. 206)

Shringairy Rishya Sringagiri in Sanskirt, most important of Mutts founded by Shuncara (*ibid* p.635)

—at Sringeri on the edge of the Western Ghats—at which place he is said to have established a college that still exists and assumes the supreme control of the Smartha Brahmans of the Peninsula. (Wilson: quoted by Sitanath Datta in his book on Sankara charya p. 73-4)

J.N. Farquhar

He (Sankara) also founded four monasteries to form centres of advaita learning and influence, Sringeri in Mysore, Govardhana in Puri, Sarada in Dwaraka and Joshi at Badrinath in the Himalaya. All four have surived to our day and there are a number of subordinate houses. *(Outlines of the Religious Literature in India p. 174)*

Encyclopaedia of Religion and Ethics:

Sankara founded throughout India four monasteries and his immediate disciples established ten orders of asectics.

He established four mathas or seats of religion at the four ends of India—the Sringeri matha on the

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Sringeri hills in the South, the Sarada Matha at Dwaraka in the West, the Jyotimatha at Puri in the East. Each of the mathas has a Sanyasin at its head who bears the title of Sankaracharya in general with a proper name of his own.

Everyman's Encyclopaedia

Towards the close of his life he repaired to Kedarnath in the Himalaya where he died at the age of 32. (11 p. 84)

Sir Monier Williams:

—and four monasteries of Sankaracharya, one at each extremity of India viz., Sarada matha at Gomati Dwaraka, Sringeri matha in Karnatic, Jotir matha near Badrinath, one of the sources of the Ganges and Vardhana matha at Puri, (p. 179)

Horace L. Friers and Herbert W. Shneider (Department of Philosophy: Columbia):

Among the most ancient and distinguished are the ascetic orders founded by Sankara in the eighth century. They still cultivate learning after their founder's example. They provide for different degrees of world renunciation that of Paramahamsas being the highest. From men of that degree the heads of their principal monasteries or *mathas* in Dwaraka, Puri, Sringeri and Kedarnath are chosen. The head of Sringeri is the supreme authority among Southern Saivites *(Religion in Various Cultures p. 108).*

J. Estlin Carpenter:

As disciples gathered round him, he (Sankara) established four *mathas* or monasteries, one of which at Sringeri in Mysore still flourishes under a Preceptor who exercises considerable authority..... Sankara himself is said to have travelled as far as Kashmir and he died at Kedarnath in the Himalaya, according to received tradition, in 820 at the age of thirty two. *(Theism in Medieval India p. 309)*

Sri Charles Eliot: Hibbert Lectures–Second series Oct.–Dec. 1919):

—and in the course of the journeys in which like Paul he gave vent to his activity, he founded four mathas or monasteries at Sringeri, Puri, Dwaraka and Badrinath in the Himalaya. Near the latter he died, (p. 209)

(Tagore Law Lectures on the Hindu Law of Religious and Charitable Trust ; August 1951 p. 24)

..... Thus Hindu Mutts were established for the first time by Sankar. He himself founed four Mutts at the four corners of India and made them centres of his Vedantic teachings. In the east he set up the Gobordhan Mutt at Puri, in the north the Jyotir Mutt at Badrinath, in the west there was the Sarada Mutt at Dwaraka and in the south the Sringeri Mutt on the Tungabhadra. Each one of these Mutts was placed in charge of one of his four principal disciples who were Padmapad, Hastamalak, Sureswar and Trotaka. These four disciples had disciples of their own and in course of time ten orders or classes of monks were formed into which the monks of the Sankara school stand divided even at the present day, *(ibid, p. 296)*

Chief Justice Courtney Terrell (Patna High Court) :

The founder Adi Sankaracharya divided India into four jurisdictions with a math at the head of each. Under the western jurisdiction was placed the territory roughly corresponding to that now known as the Bombay Presidency-called the Sarada Math at Dwarka, Northern India was placed under the Jyothi Math which is now extinct, Eastern India was placed under the Govardhan Math and Southern India under the Sringeri Math. (Appeal from original decree—No. 3 of 1931—Judgement 19 November 1936).

Chief Justice Bijan Kumar Mukherjee (Supreme Court of India)

For the purpose of strengthening and maintaining the doctrine of nondualistic philosophy which he preached, he established four mutts or monasteries at the four extremities of India, viz. the *Jyotir Mutt* at Badrinath in the north, *Sarada Mutt,* in Guzrat, *Sringeri Mutt* in South India and *Gobordhan Mutt* at Puri in the east, and each one of them was placed in charge of one of his ascetic disciples. After the death of Sankaracharya many of his disciples, of whom some adopted his name, established Mutts at various places, and the original mutt at Sringeri was in course of time divided into six institutions.

Edwin T. Atkinsou :

.....established maths or monasteries for his disciples—the Sringeri Math on the Tungabhadra in Mysore to the south: the Jothi Math (*Vulgo* Joshimath) near Badrinath to the north; the Sarada math at Dwaraka to the west; and the Vardhana math aat Puri on Orissa to the east. Sankara, towards the close of his life visited Kashmir, where he overcame is opponents and was enthroned in the Chair of Sarasvathi, the goddess of eloquence. He next visited Badari where he restored the ruined temple of Narayana and finally proceeded to Kedar where he died at the early age of thirty-two. *(The Himalayan Districts of the North West Provinces of India II-XI of the Gazetteer of the N.W.P.* p. 768-9) (1884)

Rev. A.R. Slater;

The great teacher (Sankara) in order to spread his teachings over the whole land, decided to found four maths at the four cardinal points. Sringeri was one of the places selected. (Q.J.M.S. VI p. 251)

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Swami Dayanand Sarasvati (Founder of the Arya Samaj) mentions in his *Satyartha Prakash* the four mutts founded by Sankara—Dwaraka, Jyoti mutt, Puri and Sringeri and none other.

Dr. S. Radhakrishnan:

He (Sankara) established four mutts or monasteries of which the chief is the one at Sringeri in the Mysore Province. The others are those at Puri in the East, Dwaraka in the West and Badrinath in the Himalayas. He died at Kedarnath in the Himalayas at the age of thirty two according to the tradition. (*Indian Philosophy* II London : George Allen and Unwin) Also in *Brahmasutra* p. 28 and again in his address at the Sri Venkateswara University on Jan. 28, 1962)

Swami Nikhilananda : (Vivekar aanda Centre, Red Top, Lake George, New York);-

Before his death at the age of thirty-two at Kedarnath in the Himalayas, Sankara had established monasteries at Sringeri (Mysore) in the South, Puri in the east. Dwaraka (Kathiawad) in the west and Joshi math (the Himalayas) in the north, and had placed four of his gifted disciples...in charge of them. He organised the ancient Vedic order of sannyasis and assigned to it spiritual leadership of Hindu society, (*Preface to Self knowledge-)*

Chief Justice Bhuvaneshwar Prasad Sinha; Supreme Court of India):—

—the four Piths which had been established in the four corners of India by the Adi Sankaracharya many centuries ago. (Culled from his lecture on *My Master,* published as a supplement to *Bhavan's Journal,* dated March 20, 1960)

Prof. D.S. Sarma:

He wandered from place to place all over India and established four monastaries at Shringeri in Mysore, at Puri in Orissa, at Dwaraka in Gujarat and at Badrinath in the Himalayas. (*Hinduism through the Ages:* p. 35.)

R.R. Diwakar:

Shringeri in Shimoga District is the place where Shri Shankaracharya (8th Century).....established his first Dharma Peeth or pontifical seat, the other three places being Dwaraka in the West, Puri in the east and Badrikedar in the north. The Peetha has an unbroken tradition and has been adorned by such distinguished men as Sureshwaracharya, Vidyaranya and others. (*Some Saints and Savants of Karnatak.* Indian Nationnal Congress Souvenier 1960).

Dr. Kalidas Nag:

Four maths in the four cardinal points of India (*Message* to Hemantakumar Sen's *Acharya Sankara* H.K. Sen also, on p. 130 of the book, mentions only these four maths).

V. Nagamia (in Travancore Manual Vol. II p. 97) mentions Badrinath, Jaganath, Sringeri and Dwaraka as the chief mutts established by Sankara.

C.N. Krishnaswami Aiyer:—

At Kedarnath he passed away in his thirty second year or in his thirty eighth as another tradition has it.

These mutts though founded by the same Teacher and for the same purpose, have had but little connection with each other, administrative, social or religious. But at the same time there has been no rivalry known between any two of them. India having apparently proved wide enough for all of them to work smoothly on. There has been but one small secession in the South caused by the establishment of a Mutt now at Kumbakonam which has a limited following in Tanjor and the joining parts. That this Kumbakonam Mutt is comparatively modern, appears to be probable though its exact age cannot be well ascertained. (*Sankaracharya* G.A. Natesan & Co. p. 71-3 First edition p. 59 The four Mutts are mentioned on p. 73)

Prahlad Chandrasekhar Divanji:

During his triumphant tour he took many disciples, the most notable of whom were Sureswara, Padmapada, Totaka and Hastamalaka and founded four Maths one in each corner of India. i.e. at Sringeri in Southern India, Puri in Eastern India. Dwaraka in Western India and Badrikashram in Northern India. (*Introduction to Sidhantabindu* of Madhusudana p. LXXII)

Sitanath Datt (Tattvabhusan);

Of the many Mathas or colleges of the order, four seem to have been established by the illustrious Founder himself. They are the Sringeri Matha on the Sringeri Hills, the Sarada Matha at Dwaraka, the Govardhana Matha at Puri and Jothi Matha on the Himalayas (Badrikarsrama)—Sankara died in A.D. 820 at the early age of 32 at Kedar on the Himalayas. (*Sankaracharya* p. 10-1; Published by the Society for the Resuscitation of Indian Literature, Calcutta 1905).

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Sankara one of the greatest religious teachers and reformers of India, was probably born in 788 A.D. at Kaladi in North Travancore. He travelled all over India and founded monastic establishment in Shringeri, Puri, Dwaraka and Badrinath. *(The way of the Buddha* p. 372 Publication Division, Government of India).

Dr. Ramesh Chandra Majumdar, Dr. H.C. Ray Chudri and Dr. Kalikrishna Datta:—

Among the most durable monuments of his organising zeal are the famous monasteries at Sringeri in Mysore, Dwaraka in Kathiawar, Puri in Orissa and Badrinath on the snowy heights of Himalayas. *(An Advanced History of India* II Edn., p. 203)

Swami Atmananda:

.....At last, he consolidated his work by establishing the four Sankara Maths at Badrinath, Puri, Sringeri and Dwaraka.

.....Sankara travelled to the other end of India and cast of his body at Kedarnath. (*Sankara's Teachings in His own words* p. 34-35-Bhavan's Book University)

H. Chatterjee:

He (Sankara) founded four maths or monasteries at Badrinath in the Himalayas in the north, Sringeri in Mysore in the south, at Puri in the east and Dwaraka in the West, the one in the south, his own country, being the chief (*Brief Survey of Indian History* Fifth edition p. 101)

C.S. Srinivasachari and M.S. Ramaswami Ayyangar:

He (Sankara) is "the St. Peter of India's Popes" and established four great monastic establishment at Sringeri in Mysore, at Dwaraka in Kathiawad, at Puri in Orissa and at Badrikedara in the Himalayas. (*A History of India*—Part-I—*Hindu India* p. 163 also on page 267)

M.M. Dr. P.V. Kane:

The foundation of mathas received a great fillip after the time of the celebrated Advaita teacher, the great Sankaracharya, whom tradition credits with having established for the propagation of his system of Vedanta, four mathas at Sringeri, Puri (Govardhan Matha), Dwaraka (Sarada Matha) and Badri (Jyotirmatha) (*History of Dharma Sastra* Vol. II—2p. 907)

Dr. N. Venkataramaniah:

A section of the Brahminic mathas trace their origin either to the great philosoper Sankara of to one of his disciples. The most important matha belonging to their class was of course, the Matha at Sringeri which had bery close and intimate connection with the State. Branches of this matha, were established at Pushpagiri, Virupaksha and Kumbakonam (*Studies in the History of the Third Dynasty of Vijayanagar* p. 324)

Swami Tepovanji:

(Sankara) renounced his earthly existence here (Kedarnath.....in the course of his peregrinations he visited the Sarada temple (in Kashmir) where he met and vanquished many learned disputants and seated himself triumphantly on the throne of Omniscience. (*Himagiri Vihar—Wanderings in the Himalayas* p. 42 and 70-1)

Varanasi Sammelanams:

The Sammelan of eminent Sanyasis and scholars who met at Varanasi (Biharipuri mutt) on September 30, 1934 declared that Sri Adi Sankara established only four pithas and rejected the Kumbhakonam mutt's claims to be called the supreme mutt established by Sankara.

Earlier in 1886, "a galaxy of famous pandits of Banaras had unequivocally declared that Sringeri, Dwaraka, Jotish and Govardhan were the only four Peethas and Mathas established by Shri Adi Shankaracharya himself."

Surat Sammelanam

S. 1808 A.D. 1886 :

Answer to question 4 considered by the Sammelanam .

The Kesari—Poona. Tuesday, April 16. 1898

The above excerpt is quoted on p, 48 of

by Gurunatha (Nirnaysagar Press S. 1820). The work lists the following as branch mutts—Virupaksha, Pushpagiri Kumbhakona, Kudligi, Sankesvara, Sri Saila and Avani.

This work quotes also *Keralakokila* (V. 5 pp 97-9) and the *Light of the East* (Calcutta-July 1894) in support of this observation.

Vadkkankur Raja Raja Varma mentions only the four established mutts in his work *Keraliya Samskrita Sahitya charitam* (Tiruvaram — Kamalalayam Book Depot. ME 1113)

Swami Ranganathananda:

.....Sankara took steps to ensure the continuity of his great work by setting up ten orders of monks—the Paramahamsa Parivrajakas, a band of moving and teaching monks—and establishing four monastic centres at the four corners of India and entrusting them to the care of monks noted for their intellect, character and vision. The location of these centres—at Sringeri in the south at Puri in the east, at Dwaraka in the west, and at Badrinath in the north-reveals his far-seeing genius as also this vision of geogra-

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phical and cultural unity of India, (*Eternal Values for a Changing Society*, p. 91)

Justice P.B. Mukharji (Calcutta High Court) President, Ramakrishna Mission Institute of Culture.

.....His organisation of the Dasnami Sannyasis, the spiritual leaders in India, and his organisation of the Maths, as the spiritual light-houses are eloquent and enduring proofs of his masterful personality and efficiency. In the four corners of India and in the four directions he established the life radiating spiritual centres; in the east at Puri the Govardhan Math, in the South at Mysore the Sringeri Math, in the west at Dwaraka the Sarada Math; and in the north the Jyoshi Math..... These four Maths are the spiritual sentinels keeping sleeplees vigil to guard, preserve, maintain, and enhance the essential traditions of spiritual life. (*Shankara—The panorama of his Life, Message and Philosophy)*

Swami Rajeswarananda:

He established four mutts, the mighty seats of learning and spitirual discipline in the four corners of India, (*Thus spoke Sankara* p. 9)

Swami Atulananda:

Then came the last pilgrimage. Sankara went into the Himalayas. At the foot of the snowcapped peak he blessed his disciples and told them to follow him no further. This was the last ever seen or heard of the Great Sage. (*Vedanta Kesari 1927—8 Sankaracharya's life* p. 477)

Ernest Horrwitz:

A.D. 828, the Master died....in a hill resort in the Himalayas (*Vedanta Kesari* Vol. 21. 1934/35. *A Day Dream*)

R.N. Dandekar:

That an absolute monist and an astute sanyasi like Sankara should have in a true missionary spirit founded in the four corners of this country four Mathas for the propagation of the highest truth is itself perhaps the best illustration of that ideal of spiritual life (*Kalyanakalpataru* Vol 16—1950—I pp. 458-63)

C.R. Pattabhiraman:

Behind the (Kedarnath) temple a few miles away is visible the great waterful—Above the waterfall is Brahma Guha—and to the left of the cave is the famous Mahapantha—Sri Sankara in the thirty-second year of his life, disappeared from the world taking this path.

.....After a period of inactivity of many years this Math (Joshi math) which is one of the foor established by Sankara is active again, (*Bhavan's Journal* VI No. 9 p.33)

Swami Suddhananda Bharati:

Sankara established mutts in strategic centres all over India. The chief of them was at Sringeri in Mysore which is known as the *Sarada Pitham*. The other maths are at Puri, Dwaraka and Badrinath. (*The Illustrated Weekly of India*, May 27, 1962. p. 23)

Dilipkumar Roy and Indira Devi:

He first of all established the four well-known monasteries; Jyotir Mutt in the North, Sringeri Mutt in the South, Govardhan Mutt in the East and Sarada Mutt in the West. (*Kumbha-India's Ageless Festival*—Bhavan's publication)

Tozhuvur Velayada Mudaliyar disciple of Jothi Ramalinga Swamigal speaks only of the four Mutts. (*Sankara Vijayam* in Tamil; 1879 and 1913)

V. Subramania Iyer:

He (Sankara) founded four colleges at the four cordinal borders, Badarinath, Jagannath, Sringeri and Dwaraka comprehending the whole country, lying about and between them, as one. (*The Philosophy of Truth or Tattvajnana* p. 339)

T.A. Swaminatha Ayer:

In the 19th Century the Acharyas of the Kumbhakonam mutt started travelling widely in South India and were shown some honours in some of the Southern States.

SRINGERI BY J.H. DAVE

"I constantly worship my Mother, Saradamba - Goddess of Learning – who is soft with compassion in her glances, who carries the Jnanamudra in her hand, who is fullblown or expanded in all the digits of knowledge, who is blessed in her long-flowing hair, who is the waking and watchful presiding deity and in front of whom flows the river Tunga".

Sringeri is situated about 60 miles west of Birur in the Kadur district of Mysore (now Chickmagalur district of Karnataka) on the left bank of river Tunga. About 9 miles from this place are the hills called Sringa-giri or the Rishya-Sringagiri of Ramayana fame - and from which the name Sringeri is derived. It was the birthplace of Rishyasringa.

The town close by this hill, called Sringeri has since the 18th century A.D. became sacred on account of the famous and leading monastry of Sri Adi Sankaracharya, who established three other Mutts at Dwarka, Badari and Jagannath Puri.

Sankara came to Sringeri on the bank of Tunga and established his chief monastery. The reason why he selected Sringeri is explained as follows: Sankara saw a cobra spreading out its hood like an unbrella over a pregnant frog in midsun, forgetting their natural enmity. This induced the great Sankara to

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select it as the site. It is said that Sankara was the incarnation of Siva, Mandana of Brahma, and Mandana's wife, Bharati, of Sarada. Sankara established Sarada's image at Sringeri with a Sri Chakra in front of her, bound her down by mantra, prayed her to remain there constantly and started the Bharati Sampradaya there for the propagation of the Advaitavada, reforming the vamacharas, purging Hinduism of incoherent elements, defeating non-vedic faiths, coordinating the worship in the Panchayatana system and preaching the doctrine of & (Brahma Satyam Jagan mithya Jeevo Brahmaiva naaparah:) - Brahman is the Absolute truth, the multiplicity of the world from the relative point of view of this Highest Truth is unreal, the Individual soul is Brahman and none else".

The great spiritual organisation established by Sri Sankara has made a cultural conquest of the country without an army and has stood the test of time and gained veneration, respect, help and patronage even from Sultans like Hyder and Tippu. Sringeri had a line of highly philosophical, saintly and scholarly Swamis succeeding to the peeth, and the farsighted orgnising ability of the Adi Sankara proved itself to be colossal and amazing.

(Extracts from "Immortal India" - a Bhavan's publication)

SRI ADI SANKARA BHAGVATPADA INCARNATED IN INDIA TO FULFIL A GLORIOUS MISSION IN THE WORLD IN THE EIGHT CENTURY A.D. (788 TO 820 A.D.), AND HIS CONTRIBUTIONS TO THE WORLD OF THOUGHTS, PHILOSOPHY, AND BHAKTI MAKE HIM LIVE IN THE HEARTS OF MILLIONS OF DEVOTEES, SCHOLARS, PHILO- SOPHERS AND THINKERS ALL OVER THE WORLD.

SARDAR K.M. PANIKKAR

(Noted Historian)

It was Shankara——the protagonist of Advaita-who prevented this barren ritualism from becoming a national religion and provided Hinduism with a Corpus of philosophic doctrines, which has endured so long. His own devotional hymns in Sanskirt, addressed to Siva, Vishnu and Devi which are still the most popular of all the devotional literature in Sanskirt, clearly indicate that the philosopher of the Absolute also recognised the great value of devotion and religion. Shankara was not merely a philosophical thinker reconciling a bold and original system with the doctrines and traditions of the past, thereby providing Hinduism with a philosophical background, but also a practical reformer. He purged the worship of the Devi of the objectionable features which had crept into it from the practices of Tantriks. The Samayachara form of worship of the Goddess claims Sankara as its Originator and undoubtedly the most famous hymn of this form of worship, the Soundarya Lahiri or "The Waves of Beauty" is His composition. The main organisational work that Shankara undertook was the establishment of the four great Maths, at Badari, in the North, high up in the Himalayas, at Puri in the East, at Dwaraka in the West Coast off Jamnagar and at Sringeri in the South.

In 1843, the Acharya of the Kudi mutt claimed certain special honours, that were shown to the Sringeri mutt in Hyderabad State. The Prime minister appointed a *paneha* to report on this representation by the Kudli mutt, and on their report Government issued several *farmans* dated October 16, 1843, *Ramzan* 9, A.H. 1260 *Muharram* 11 A.H. 1260 *Rabisani* A.H. 1261 etc, directing that the honours and privileges belonging to the Sringeri mutt should not be allowed to the Kudli mutt, and also to the other *minor mutts,* among which were listed Sivaganga, Avani, Pushpagiri, Virupaksha, Kumbhakonam, Karvar, Ramachandrapur, Thirtharajapur, Hariharpur, Bandegade and Mulbagal.

The Mysore Government in their Muzrai department turned down a request of the Kumbhakonam Matha to be permitted to use *saptakalasaambari* on elephant and *addapallaki* (Pol. 109-MF 351-27—dated July 27, 1928). These honours, along with other including a salute of 21 gunds in the cities of Mysore and Bangalore, were shown exclusively to the Sringeri Mutt.

Appendix C (pp. 165-6) of N. Ramesan's book—*Sri Sankaracharya* and a letter from Swami Anantananda that appeared in the *Hindu* of July 7, 1959, which pose as a joint appeal in the names of Chief Minister Sampurnanand (U.P.) and Joint Director-General T.N. Ramachandran of the Archaeological Survey are two documents which for sheer adroitness can hardly be excelled. They are not joint statements, but really consitute a statement of Dr. Sampurnanand and a commentary thereon by the Joint Director-General and Swami Anantananda. We are asked to believe that Dr. Sampurnanand never meant to say that the place near Kedarnath temple, popularly known as Sankara's *Samadhi,* was not in reality the place of his final disappearance but was only a memorial. And that therefore we should look for some other place, to mark the place of his disappearance which, according to them, was within the precincts of the Kamakshi Devi temple in Kanchi. The adroitness of the two documents reaches its climax in Swami Anantananda's appeal that "the public of the South under the guidance of the Kamakoti and Sringeri acharyas should take the matter earnestly in hand and take necessary action for the constitution of a strong and permanent memorial to the Great Sankara at Kedarnath".

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To Dr. Sampurnanand, the very association of the word *Samadhi* with Sankara is downright heresy. Sankara, he would ever, never died the death of mortals. "He (Sankara) must have attained liberation", writes Dr. Sampurnanand to a friend, "soon after he received Deeksha from his Guru, Sri Govindapad". He disappeared from human ken and was merged in the all-prevading infinite. This is what any intelligent person would gather from his words. He never did and never would subscribe to the view inculcated in these two documents that Sankara once disappeared at Kedar, but appeared again (was it resurrection?) at Kanchi to lay down his bones within a temple. What really did Sampurnanand mean when he said "that he (Sankara) came to Kedarnath and, in modern phraseology, *disappeared* thereafter", and according to popular tradition "from that spot he went to Kailash." (italics ours) Did he not plan something essentially different from sayings that Sankara thereafter went to Kanchi, died and was buried there. Dr. Sampurananand has made his position clear in a letter to the late M.S.M. Sharma, which the latter published in the *Searchlight*.

Sri Sankaracharya of Dwaraka Pitha has never been in doubt about the nature of monument in Kedarnath. The expression *Sri Sankarachartya Kaivalya Dhama* that this Acharya uses in his *Srimukhas* and communications on the subject clinches the matter. It is an inspiring expression that clothes the Kedernath monument with the glory that it is.

At a meeting in Nainital over which the Dwaraka Jagadguru presided and at which men of the eminence, standing and intelligence of the late Govind Vallabh Panth, Dr. Sampurnanand, Dr. K.N. Katju and Acharya Jugal Kishore participated, it was resolved not to alter the shape and position of the present monument—the *samadhi* to the common-place expression...but to erect over and around in a memorial building worthy of the great Master. Governer V.V. Giri who visited the place later is said to have exhorted all to expedite the raising to the memorial. Kulapati K.M. Munshi avers that Sankara's place of disappearance was Kedarnath. His Holiness of Dwaraka issued an *adesapatrika* to all devotees of Sankara calling on them to co-operate in this great task. Sri Vidyanand Sarasvathi of Nainital, who among his other acts of pious service, represents the U.P. Government in the managing body of the Badri-Kedarnath temples also issued an inspiring pamphlet relating to the *Kaivalya Dhama*, wherein he deplores the propoganda in the South that Kanchi is the place of Sankara's *samadhi* which he says is doing violence to the sacred memory of the Adi-Acharyas. (We purposely put his point of view in euphemistic language). On May 27, 1963 His Holiness of Dwaraka installed a *murti* of Sankara in the *Kaivalya Dhama* at Kedar in the presence of the Governor of U.P. and several leading personalities including eminent pandits.

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।। श्रीशंकरभगवत्पादाचार्याणां अष्टोत्तरशतनामावलिः ।।

नित्यानन्दं परमसुखदं केवलं ज्ञानमूर्तिं,
विश्वातीतं गगनसदृशं तत्त्वमस्यादिलक्ष्यम्।
एकं नित्यं विमलमचलं सर्वधीसाक्षितभूतं,
भावातीत त्रिगुणरहितं सद्गुरुं तं नमामि।।

ॐ श्रीशंकराचार्यवर्याय नमः
ॐ ब्रह्मानन्दप्रदायकाय नमः
ॐ अज्ञानतिमिरादित्याय नमः
ॐ सुज्ञानाम्बुधिचन्द्रमसे नमः
ॐ वर्णाश्रमप्रतिष्ठात्रे नमः
ॐ श्रीमते नमः
ॐ मुक्तिप्रदायकाय नमः
ॐ शिष्योपदेशनिरताय नमः
ॐ भक्ताभीष्टप्रदायकाय नमः
ॐ सूक्ष्मतत्त्वरहस्यज्ञाय नमः
ॐ कार्याकार्यप्रबोधकाय नमः
ॐ ज्ञानमुद्राञ्चितकराय नमः
ॐ शिष्यहृत्तापहारकाय नमः
ॐ पारिव्राज्याश्रमोद्धर्त्रे नमः
ॐ सर्वतन्त्रस्वतन्त्रधिये नमः
ॐ अद्वैतस्थापनाचार्याय नमः
ॐ षण्मतस्थापनाचार्याय नमः
ॐ त्रयीमार्गप्रवर्तकाय नमः
ॐ वेदवेदान्ततत्त्वज्ञाय नमः
ॐ दुर्वादिमतखण्डनाय नमः
ॐ वैराग्यनिरताय नमः
ॐ शान्ताय नमः
ॐ संसारार्णवतारकाय नमः
ॐ प्रसन्नवदनाम्भोजाय नमः
ॐ परमार्थप्रकाशकाय नमः
ॐ पुराणस्मृतिसारज्ञाय नमः
ॐ नित्यतृप्ताय नमः
ॐ महते नमः
ॐ शुचये नमः
ॐ नित्यानन्दाय नमः
ॐ निरातङ्काय नमः
ॐ निःसङ्गाय नमः
ॐ निर्मलात्मकाय नमः
ॐ निर्ममाय नमः
ॐ निरहंकारय नमः
ॐ विश्ववन्द्यपदाम्बुजाय नमः
ॐ सत्त्वप्रधानाय नमः
ॐ सद्भावाय नमः
ॐ संख्यातीतगुणोज्वलाय नमः
ॐ अनघाय नमः
ॐ सारहृदयाय नमः
ॐ सुधिये नमः
ॐ सारस्वतप्रदाय नमः
ॐ सत्यात्मने नमः
ॐ पुण्यशीलाय नमः
ॐ सांख्ययोगविचक्षणाय नमः
ॐ तपोराशये नमः
ॐ महातेजसे नमः
ॐ गुणत्रयविभागविदे नमः
ॐ कलिघ्नाय नमः
ॐ कालकर्मज्ञाय नमः
ॐ तमोगुणनिवारकाय नमः
ॐ भगवते नमः
ॐ भारतीजेत्रे नमः
ॐ शारदाह्वानपण्डिताय नमः
ॐ धर्माधर्मविभागज्ञाय नमः
ॐ लक्ष्यभेदप्रदर्शकाय नमः
ॐ नादबिन्दुकलाभिज्ञाय नमः
ॐ अतीन्द्रियज्ञाननिधये नमः
ॐ नित्यानित्यविवेकवते नमः
ॐ सदानन्दाय नमः
ॐ चिन्मयात्मने नमः
ॐ परकायप्रवेशकृते नमः
ॐ अमानुषचरित्राढ्या नमः
ॐ क्षेमदायिने नमः
ॐ क्षमाकराय नमः
ॐ भव्याय नमः
ॐ भद्रप्रदाय नमः
ॐ भूरिमहिम्ने नमः
ॐ विश्वरञ्जकाय नमः
ॐ स्वप्रकाशाय नमः
ॐ सदाधाराय नमः

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ॐ विश्वबन्धवे नमः
ॐ शुभोदयाय नमः
ॐ विशालकीर्तये नमः
ॐ वागीशाय नमः
ॐ सर्वलोकहितोत्सुकाय नमः
ॐ कैलासयात्रासंप्राप्त-
चन्द्रमौलिप्रपूजकाय नमः ८०
ॐ काञ्च्यां श्रीचक्रराजाख्य-
यन्त्रस्थापनदीक्षिताय नमः
ॐ श्रीचक्रात्मकताटङ्कतोषिताम्बामनोरथाय नमः
ॐ श्रीब्रह्मसूत्रोपनिषद्भाष्यादिग्रन्थकल्पकाय नमः
ॐ चतुर्दिक्कृतुराम्नायप्रतिष्टात्रे नमः
ॐ महामतये नमः
ॐ द्विसप्ततिमतोच्छेत्रे नमः
ॐ सर्वदिग्विजयप्रभवे नमः
ॐ काषायवसनोपेताय नमः
ॐ भस्मोद्धूलितविग्रहाय नमः
ॐ ज्ञानात्मकैकदण्डाढ्याय नमः ९०
ॐ कमण्डलुलसत्कराय नमः
ॐ गुरुभूपालवंद्याचार्याय नमः
ॐ भगवत्पादसंज्ञकाय नमः
ॐ व्याससंदर्शनप्रीताय नमः
ॐ ऋश्यशृङ्गपुरेश्वराय नमः
ॐ सौन्दर्यलहरीमुख्यबहुस्तोत्रविधायकाय नमः
ॐ चतुःषष्टिकलाभिज्ञाय नमः
ॐ ब्रह्मराक्षसमोक्षदाय नमः
ॐ श्रीमन्मण्डनमिश्राख्यस्वयंभूजयसंनुताय नमः
ॐ तोटकाचार्यसंपूज्याय नमः १००
ॐ पद्मपादार्चिताङ्घ्रिकाय नमः
ॐ हस्तामलकयोगीन्द्रब्रह्मज्ञानप्रदायकाय नमः
ॐ सुरेश्वराख्यसच्छिष्य-
संन्यासाश्रमदायकाय नमः
ॐ नृसिंहभक्ताय नमः
ॐ सद्रत्नगर्भहेरम्बपूजकाय नमः
ॐ व्याख्यासिंहासनाधीशाय नमः
ॐ जगत्पूज्याय नमः
ॐ श्रीजगद्गुरवे नमः १०८

।। श्रीनृसिंहभारतीस्वामिनां अष्टोत्तरशतनामावलिः ।।

* श्रीशृङ्गेरिपुराधीशाय नमः ।
* शारदापीठपूजकाय नमः ।
* तुङ्गभद्रातीरवासिने नमः ।
* सुपैङ्गलाब्दोर्जशुक्लचतुर्दश्यश्विनीभवाय नमः ।
* कल्याणगुणसंपूर्णाय नमः ।
* सर्ववन्द्यपदाम्बुजाय नमः ।
* कामादिकरिहर्यक्षाय नमः
* कलिध्वान्तदिवाकराय नमः ।
* ईश्वराब्दतपस्याप्त प्राज्यतुर्याश्रमक्रमाय नमः ।
* सच्चिदानन्दयोगीन्द्रकराम्भोरुह-संभावाय नमः ।
* ब्रह्मचर्याप्तपरमहंसाश्रमधुरन्धराय नमः ।
* श्रीमच्छंकरयोगीन्द्रमहापीठप्रतिष्ठिताय नमः ।
* श्रीमत्परमहंसादिपरिव्राजकसद्गुरवे नमः ।
* जितेन्द्रियाय नमः
* सत्यवादिने नमः ।
* माणिक्यमकुटोज्वलाय नमः ।
* कौसुम्भवसनोपेताय नमः ।
* करुणावरुणालयाय नमः ।
* चन्द्रमौलीश्वर-श्रीमत्पदाम्भोरुहपूजकाय नमः ।
* सुरत्नगर्भहेरम्बसमाराधनतत्पराय नमः ।
* लक्ष्मीनरसिंहपदाब्जपरिचर्यापरायणाय नमः ।
* षड्दर्शनीमुख्यविद्याव्याख्यासिंहासनेश्वराय नमः ।
* कर्णाटश्रीसिंहपठप्रतिष्ठापनपण्डिताय नमः ।
* तेजोविभूतिसंपन्नाय नमः ।
* तिर्यक्पुण्डरविराजिताय नमः ।
* रुद्राक्षमालाभरणाय नमः ।
* भस्मोद्धूलितविग्रहाय नमः ।
* लसज्ञैकदण्डाढ्याय नमः ।
* जगद्गुरुपदाङ्किताय नमः । ३०
* सपञ्चकलशस्वर्णतिर्यगान्दोलिकाञ्चिताय नमः ।
* पृथ्वीमण्डलविख्यातलसन्मकरतोरणाय नमः ।
* पञ्चशाखप्रदीपादिसमस्तबिरुदाङ्किताय नमः ।
* स्फुरन्नादमनोहारिद्विशङ्खबिरुदोज्वलाय नमः ।
* अष्टाङ्गयोगनिष्णाताय नमः ।
* शिष्टेष्टफलदायकाय नमः ।
* तत्त्वमस्यादिवाक्यार्थनिर्णयैकविचक्षणाय नमः ।
* पदवाक्यप्रमाणज्ञाय नमः ।
* प्रसन्नवदनाम्बुजाय नमः ।
* भगवत्पादविवृताद्वैतसिध्दान्तपारगाय नमः ।
* षण्मतस्थापनाचार्याय नमः ।
* भक्तज्ञानप्रदायकाय नमः ।
* महाप्रणवसन्मन्त्रजपानुष्ठानतत्पराय नमः ।
* निजौदार्यपराभूतकामधुक्कल्पभूरुहाय नमः ।
* तपोमहिमसंपन्नाय नमः ।

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* भूगीर्वाणतपः फलाय नमः ।
* भवसन्तापसंतप्तज्योत्स्नायितदरस्मिताय नमः ।
* शान्तिदान्त्यादिसंपन्नाय नमः ।
* सच्चिदानन्दलोलुपाय नमः ।
* संततानशनप्रख्यव्रतैकनिरताय नमः । ५०
* सुधिये नमः ।
* सर्वभाषालिपिज्ञात्रे नमः ।
* सर्वशास्त्रार्थतत्त्वविदे नमः ।
* संकल्पमात्रसंसिद्धनिग्रहानुग्रहक्रमाय नमः ।
* शीतोष्णसुखदुःखादिद्वन्दवातीताय नमः ।
* दृढव्रताय नमः ।
* शिवावताराय नमः ।
* सत्कीर्तिवशिताशेषदिङ्मुखाय नमः ।
* निगमागमसिद्धान्तव्यवस्थापनदीक्षिताय नमः ।
* श्रुतिस्मृतिपथातीतदुर्मतध्वान्त भास्कराय नमः । ६०
* श्रौतस्मार्तसदाचारसंस्थापनधुरन्धराय नमः ।
* साधुमुक्तव्यूहसर्वपूरणार्थप्रबोधकाय नमः ।
* पञ्चाक्षरीमहामन्त्रपरमार्थप्रकाशकाय नमः ।
* चक्रेश्वरीमहाविद्यारहस्यार्थसुबोधकाय नमः ।
* अशीतिसंख्यदुःसाध्ययोगासनविशारदाय नमः ।
* द्वारकादिमहाक्षेत्रयात्रासंतुष्टमानसाय नमः ।
* विद्यारण्यमहायोगीमर्यादापरिपालकाय नमः ।
* विद्यानगरसौभाग्यराजधानीप्रभाकराय नमः ।
* विद्वद्वर्यशिरःश्लाघ्यकविता-प्रौढिमान्विताय नमः ।
* गङ्गाप्रवाहसदृशवाग्वैखर्याश्रयाय नमः । ७०
* महते नमः ।
* दुर्वारगर्वदुर्वादिदर्वीकरखगेश्वराय नमः ।
* पादाब्जसेवासमयसमाकाङ्क्षिनृपावलये नमः ।
* ऊरीकृतशिवाद्वैतदूरीकृतमनोभवाय नमः ।
* दक्षिणामूर्तिसदृशमेधावैभवशोभिताय नमः ।
* चित्तनैर्मल्यसंदायिमैत्र्यादिपरिकर्मविदे नमः ।
* अविद्यास्मित्वरागादिपञ्चक्लेशविवर्जिताय नमः ।
* प्रागल्भ्यगम्भीराय नमः ।
* प्रज्ञासंमितवाक्पतये नमः ।
* दुर्विज्ञेयनिजाकूताय नमः । ८०
* प्रतिज्ञातार्थसाधकाय नमः ।
* भवसन्तापसन्तप्तज्योत्स्नायितदरस्मिताय नमः ।
* अमृतासारनिष्यन्दिसरसापाङ्गवीक्षाणाय नमः
* चिन्मुद्राञ्चितहस्ताब्जाय नमः ।
* स्वमुद्रास्थापनक्षमाय नमः ।
* स्वस्वरूपानुसंधाननिर्निद्राय नमः ।
* निःस्पृहाय नमः ।
* शुचये नमः ।
* निर्ममाय नमः ।
* निरहंकाराय नमः ।
* निरसूयाय नमः ।
* निरामयाय नमः ।
* निस्तन्द्राय नमः ।
* नित्यसंतुष्टाय नमः ।
* नीतिमार्गप्रदर्शकाय नमः ।
* श्रीमते नमः ।
* भूमण्डलाचार्याय नमः ।
* श्रितसज्जनपोषकाय नमः ।
* सर्वभूतदयाशालिने नमः ।
* कृतज्ञाय नमः ।
* दोषवर्जिताय नमः ।
* सदा सद्धर्मनिरताय नमः ।
* नियतात्मने नमः ।
* क्षमानिधये नमः ।
* चामराजेश्वरश्लाघ्यमहारथसमर्पकाय नमः ।
* महीशूरपुराधीशराजसंततिपूजिताय नमः ।
* लोकपूज्याय नमः ।
* श्रीनृसिंहभारत्याख्ययतीश्वराय नमः । १०८

इति श्रीशृङ्गेरीजगद्गुरुश्रीनृसिंहभारतीस्वामिनां अष्टोनरशतनामावलिः समाप्ता ।।

।।श्रीसच्चिदानन्दशिवाभिनवनृसिंह भारतीस्वामिनां अष्टोत्तरशतनामावलिः ।।

* श्रीशंकराचार्यनवावताराय नमः ।
* श्रीशंकरानुग्रहलब्धविद्याय नमः ।
* श्रीचन्द्रमौलीशनिवेशितात्मने नमः ।
* श्रीसच्चिदानन्दशिवाभिधानाय नमः ।
* श्रीशृङ्गपुरपीठेशाय नमः ।
* श्रीविद्याजपतत्पराय नमः ।
* श्रीनृसिंहगुरुभ्राजत्कराम्भोरुहसंभवाय नमः ।
* श्रीमत्परमहंसादिसमस्तबिरुदाङ्किताय नमः ।
* श्रीदेशिकपदाम्भोजयुगळासक्तमानसाय नमः ।
* श्रीमत्कर्णाटसिंहाङ्कासनस्थापनपण्डिताय नमः ।
* श्रीचामराजसंसेव्याय नमः ।
* श्रीवाणीद्वयविराजिताय नमः ।
* सकलागमतत्त्वज्ञाय नमः ।
* सर्वलोकैकपूजिताय नमः ।
* सदद्वैतोपसन्देष्टे नमः ।
* सर्वप्राणिदयाकराय नमः ।

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* सत्यवाचे नमः ।
* सत्यसंकल्पाय नमः ।
* सत्यधर्मपरायणाय नमः ।
* सदाभक्तजनाभीष्टपरिपूरणतत्पराय नमः ।
* सुपैङ्गलशरत्कृष्णफाल्गुनैकादशीभवाय नमः ।
* सुक्रोधनसितज्येष्ठसावित्रीपरिसंस्कृताय नमः ।
* स्वीकृताक्षयनामाब्दपारिव्रज्यसमुज्वलाय नमः ।
* स्वापदानस्तुवद्वन्दिनादोद्घोषितदिक्तटाय नमः ।
* सद्रत्नपदकोपेतस्थूलमुक्तासराञ्चिताय नमः ।
* साष्ट स्तम्भस्फुरद्रौप्यमण्टपेत हस्तिकाय नमः ।
* सौवर्णपञ्चकलशमञ्जूषावरवाहनाय नमः ।
* सुपञ्चकलशभ्राजंच्छेतच्छत्रविभूषिताय नमः ।
* चिदेकरससंपूर्णाय नमः
* चित्तनैर्मल्यभूषिताय नमः ।
* चित्तदूरीकृताशेषविषयौघपरिभ्रमाय नमः ।
* चामरद्वयसंवीताय नमः ।
* चामीकरनिभाकृतये नमः ।
* चातुर्वर्णाश्रमाचारविचारणविचक्षणाय नमः ।
* दारिद्रतूलवातूलाय नमः ।
* दाक्षिण्यैकनिवासभुवे नमः ।
* दीर्घबाहुद्वयोपेताय नमः ।
* दीनरक्षणतत्पराय नमः ।
* दूरीकृताज्ञानमूलाय नमः ।
* दूषिताशेषदुर्मताय नमः ।
* नवरत्नकिरीटाय च नमः ।
* नलिनायतलोचनाय नमः ।
* दरस्मेरमुखाम्भोजाय नमः ।
* दैनन्दिनमहोत्सवाय नमः ।
* दुरितध्वान्तमार्ताण्डाय नमः ।
* दुष्टशिक्षणदीक्षिताय नमः ।
* दक्षिणामूर्तिसन्मन्त्रयन्त्रतन्त्रविशारदाय नमः ।
* शङ्करादिसदाचार्यपारम्पर्यक्रमागताय नमः ।
* शारदापदपाथोजपरिचर्यापरायणाय नमः ।
* शतध्न्यारावबिभ्राजद्राजधानीगतागताय नमः ।
* वेदमार्गप्रतिष्ठात्रे नमः ।
* वेदवेदाङ्गपारगाय नमः ।
* विशालहृदयाय नमः ।
* वाग्मिने नमः ।
* वाचस्पतिसदृङ्मतये नमः ।
* भूमण्डलाचार्यवर्याय नमः ।
* भूतिभूषितविग्रहाय नमः ।
* भक्तप्रणामसमयकृतनारायणस्मृतये नमः ।
* निजौदार्यपराभूतकामधुक्कल्पशाखिने नमः ।
* नागराजोपरिन्यस्तभेरीभाङ्करणाञ्चिताय नमः ।
* निजदेहप्रभापुञ्जभूषिताशेषभूषणाय नमः ।
* वैशेषिकमतान्तोभयसिद्धान्तपारगाय नमः ।
* वैयासिकाद्वैततन्त्रतत्त्वार्थपरिचिन्तकाय नमः ।
* विभिन्नहृदयग्रन्थये नमः ।
* विच्छिन्नाखिलसंशयाय नमः ।
* विद्याशंकरपादाब्जपरिचर्यापरायणाय नमः ।
* विद्वद्वृन्दशिरश्लाघ्यकविताप्रौढिमान्विताय नमः ।
* नृपाल्याकाङ्क्षितानेहसे नमः ।
* नृसिंहाराधनप्रियाय नमः ।
* नृपालिमौलिमाणिक्यप्रभारञ्जितपादुकाय नमः ।
* सिंहसंहननाय नमः ।
* सिन्धुगम्भीराय नमः ।
* सङ्गवर्जिताय नमः ।
* हय्यङ्गवीनहृदयाय नमः ।
* हासपूर्वसुभाषिताय नमः ।
* हस्तदीपप्रभाजाललासितोभयपार्श्वगाय नमः ।
* भ्राजत्पञ्चशिखोपेतकरदीपसमावृताय नमः ।
* धर्मदण्डपरिभ्राजच्छयशिष्यसमावृताय नमः ।
* भल्लभूषितहस्ताब्जपदातिगणसंवृताय नमः ।
* भवसन्तापसंतप्तज्योत्स्नायितदरस्मिताय नमः ।
* रत्नगर्भितहेरम्बसमाराधनलालसाय नमः ।
* रमोमाराधनासक्ताय नमः ।
* राकेन्दुसदृशाननाय नमः ।
* रमणीयगुणारामाय नमः ।
* रञ्जिताखिलभूसुराय नमः ।
* राजार्पिताश्वारोहादिभृत्यौघसमलंकृताय नमः ।
* तुरङ्गोपरिविन्यस्तढक्कानादसुलाञ्छिताय नमः ।
* त्रिपुण्ड्राङ्कितमस्तकाय नमः ।
* तीर्थपादाय नमः ।
* तीर्थसेविने नमः ।
* तीर्णसंसृतिनीरधये नमः ।
* तत्त्वमस्यादिवाक्यार्थधारावाहिकबुद्धिमते नमः ।
* द्रविणाश्मसमज्ञानाय नमः ।
* द्रवीभूतहृदम्बुजाय नमः ।
* जितेन्द्रियाय नमः ।
* जिताङ्गाय नमः ।
* जगद्विजयकौतुकाय नमः ।
* जगद्विख्यातपाण्डित्याय नमः ।

ॐ जगद्विजयवैभवाय नमः ।
ॐ जगतीतलविख्यातलसन्मकरतोरणाय नमः ।
ॐ जितपाषण्डवर्गाप्तशङ्खरावसमञ्चिताय नमः ।
ॐ योगशास्त्रार्थविदे नमः ।
ॐ योगिने नमः ।
ॐ योगिवर्यसुपूजिताय नमः ।

ॐ तिरस्कृतार्यमानेकप्रतिसूर्यकसंवृताय नमः ।

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ॐ तिर्यगान्दोलिकारोहसमुल्लासितभूतलाय नमः । १०८

श्री सच्चिदानन्दशिवाभिनवनृसिंहभारतीस्वामिनां अष्टोत्तरशतनामावलिः समाप्ता ।

।। श्रीचन्द्रशेखरभारतीस्वामिनां अष्टोत्तरशतनामावलिः ।।

ॐ श्रीशृङ्गपुरपीठेशाय नमः ।
ॐ श्रीविद्याजपतत्पराय नमः ।
ॐ सुनन्दनाश्वयुक्कृष्णमघर्क्षैकादशीभवाय नमः ।
ॐ प्लवाब्दसितमाघीयपञ्च प्राप्तमौञ्जिकाय नमः ।
ॐ परीधाविंशरच्छैत्रप्राप्ततुर्याश्रमक्रमाय नमः ।
ॐ चन्द्रशेखरशब्दाद्य भारत्याख्याविराजिताय नमः ।
ॐ शङ्करादिगुरूत्तंसपारम्पर्यक्रमागताय नमः ।
ॐ चन्द्रमौलिपदाम्भोजचञ्चरीकहृदम्बुजाय नमः ।
ॐ शारदापदपाथोजमरन्दास्वादलोलुपाय नमः ।
ॐ सुरत्नगर्भहरम्बसमाराधनलालसाय नमः ।
ॐ देशिकाङ्घ्रिसमाक्रान्तहृदयाख्यगुहान्तराय नमः ।
ॐ श्रुतिस्मृतिपुराणादिशास्त्रप्रामाण्यबद्धधिये नमः ।
ॐ श्रौतस्मार्तसदाचारधर्मपालनतत्पराय नमः ।
ॐ तत्त्वमस्यादिवाक्यार्थपरिचिन्तनमानसाय नमः ।
ॐ विद्वद्बृन्दपरिश्लाघ्यपाण्डित्यपरिशोभिताय नमः ।
ॐ दक्षिणामूर्तिसन्मन्त्रजपध्यानपरायणाय नमः ।
ॐ विविधार्तिपरिक्लिन्नजनसंदोहदुःखहृदे नमः ।
ॐ नन्दिताशेषविबुधाय नमः ।
ॐ निन्दिताखिलदुर्मताय नमः ।
ॐ विविधागमतत्त्वज्ञाय नमः ।
ॐ विनयाभरणोज्वलाय नमः ।
ॐ विशुद्धाद्वैतसंदेष्ट्रे नमः ।
ॐ विशुध्दात्मपरायणाय नमः ।
ॐ विश्वन्द्याय नमः ।
ॐ विश्वगुरवे नमः ।
ॐ विजितेन्द्रियसंहतये नमः ।
ॐ वीतरागाय नमः ।
ॐ वीतभयाय नमः ।
ॐ वित्तलोभविवर्जिताय नमः ।
ॐ नन्दिताशेषभुवनाय नमः ।
ॐ निन्दिताखिलसंसृतये नमः ।
ॐ सत्यवादिने नमः ।
ॐ सत्यरताय नमः ।
ॐ सत्यधर्मपरायणाय नमः ।
ॐ विषयारये नमः ।
ॐ विधेयात्मने नमः ।
ॐ विविक्ताशासुसेवनाय नमः ।
ॐ विवेकिने नमः ।
ॐ शान्ताय नमः ।
ॐ विगताविद्याबन्धनाय नमः ।
ॐ नतलोकहितैषिणे नमः ।
ॐ नम्रहृत्तापहारकाय नमः ।
ॐ नम्राज्ञानतमोभानवे नमः ।
ॐ नतसंशयकृन्तनाय नमः ।
ॐ नित्यतृप्ताय नमः ।
ॐ निरीहाय नमः ।
ॐ निर्गुणध्यानतत्पराय नमः ।
ॐ शान्तवेषाय नमः ।
ॐ शान्तमनसे नमः ।
ॐ शान्तिदान्तिगुणालयाय नमः ।
ॐ मितभाषिणे नमः ।
ॐ मिताहराय नमः ।
ॐ अमितानन्दतुन्दिलाय नमः ।
ॐ गुरुभक्ताय नमः ।
ॐ गुरून्यस्त भाराय नमः ।
ॐ गुरूपदानुगाय नमः ।
ॐ हासपूर्वाभिभाषिणे नमः ।

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ॐ हंसमन्त्रार्थचिन्तकाय नमः ।
ॐ निश्चिन्ताय नमः ।
ॐ निरहंकाराय नमः ।
ॐ निर्मोहाय नमः ।
ॐ मोहनाशकाय नमः ।
ॐ निर्ममाय नमः ।
ॐ ममताहन्त्रे नमः ।
ॐ निष्पापाय नमः ।
ॐ पापनाशकाय नमः ।
ॐ कृतज्ञाय नमः ।
ॐ कीर्तिमते नमः ।
ॐ पापागभिदुराकृतये नमः ।
ॐ सत्यसन्धाय नमः ।
ॐ सत्यतपसे नमः ।
ॐ सत्यज्ञानसुखात्मधिये नमः ।
ॐ वेदशास्त्रार्थतत्त्वज्ञाय नमः ।
ॐ वेदवेदान्तपारगाय नमः ।
ॐ विशालहृदयाय नमः ।
ॐ वाग्मिने नमः ।
ॐ वाचस्पतिसदृङ्मतये नमः ।
ॐ नृसिंहारामनिलयाय नमः ।
ॐ नृसिंहाराधनप्रियाय नमः ।
ॐ नृपाल्यर्चितपादाब्जाय नमः ।
ॐ कृष्णराजहिते रताय नमः ।
ॐ विच्छिन्नाखिलसंशयाय नमः ।
ॐ विच्छिन्नहृदयग्रन्थये नमः ।
ॐ विद्वच्छिरोभूषणाय नमः ।
ॐ विद्वद्वृन्ददृढाश्रयाय नमः ।
ॐ भूतिभूषितसर्वाङ्गाय नमः ।
ॐ नतभूतिप्रदायकाय नमः ।
ॐ त्रिपुण्डूविलसत्फालाय नमः ।
ॐ रुद्राक्षैकविभूषणाय नमः ।
ॐ कौसुम्भवसनोपेताय नमः ।
ॐ करलग्नकमण्डलवे नमः ।
ॐ वेणुदण्डलसद्धस्ताय नमः ।
ॐ अप्यवित्रसमन्विताय नमः ।
ॐ दाक्षिण्यनिलयाय नमः ।
ॐ दक्षाय नमः ।
ॐ दुक्षिणाशामठाधिपाय नमः ।
ॐ वर्णसङ्करसञ्जातसन्तापाविष्टमानसाय नमः ।
ॐ शिष्यप्रबोधनपटवे नमः ।
ॐ नम्रास्तिक्यप्रवर्धकाय नमः ।
ॐ नतालिहितसन्देष्ट्रे नमः ।
ॐ विनेयेष्टप्रदायकाय नमः ।
ॐ हितशत्रुसमाय नमः ।
ॐ श्रीमते नमः ।
ॐ समलोष्टाश्मकाञ्चनाय नमः ।
ॐ व्याख्यानभद्रपीठस्थाय नमः ।
ॐ शास्त्रव्याख्यानकौतुकाय नमः ।
ॐ जगतीतलविख्याताय नमः ।
ॐ श्रीचन्द्रशेखरभारतीस्वामिने नमः ।

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श्रीचन्द्रशेखरभारतीस्वामिनां अष्टोत्तरशतनामावलिः समाप्ता ।।

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Bhakti Sudha Tarangini

The works of H.H. Sri Sacchidananda Sivaabhinava Narasimha Bharati Swamigal, 33rd Pontiff of Sringeri Sarada Peeth

Gurubhakta Sikhamani, the late Sri. T.K. Balasubrahmanya Iyer, of Srirangam, an ardent disciple and devotee of His Holiness and the Sringeri Math collected all the works of His Holiness, printed them in the Sri Vani Vilas Press, Srirangam which was established by himself and published them in 1913. The enchanting get-up of the publication itself is an eloquent tribute to the lofty devotion to the Jagadguru, of Sri Balasubrahmanya Iyer whose mind was "bewildered by the grandeur of the mighty personage (of the Jagadguru)". We have reproduced in the following pages the preface written by Sri Balasubrahmanya Iyer to the Bhakti Sudha Tarangini, which is a glorious homage in words to the revered Jagadguru.

(Sri Vani Press, Srirangam are attempting to bring out selected stotras from Bhakti Sudha Tarangini in small handy volumes.

Sri Sachidananda Sivaabhinava Nrisimha Bharati Swamigal was the unfamiliar name of that most familiar, magnificent and divine personality that gracefully adorned the throne of the famous Sringeri Mutt on the banks of the pure Tunga. He was well-known among his disciples as the simple "Sringeri Jagadguru". Born of highly learned and pious parents he inherited at his very birth all the learning and piety and the religious fervour of his father Kunigal Rama Sastrigal, the famous Vidvan of the Court of the Maharaja Krishna Raja Wodayar III of Mysore and the favoured disciple of the renowned Tryambaka Sastrigal of the Court of the Peshwas of Poona. Even as an infant of two years old, he lisped in the stotras repeated by his father and danced with him in his agnihotra house. Even then he used to smear himself with holy ashes and play with the children at worshipping the Gods. The child was the father of the man and even at a very early age he exhibited traces of all the characteristics that went in later years to make him the greast of all mortals. At the age of eight he was invested with the sacred thread by his elder brother, the well-known Lakshmi Nrisimha Sastrigal and soon after, he was initiated into the Sannyasa Asrama by the then Sri Jagadguru of the Sringeri Mutt Sri Nrisimha Bharati Swamigal, and this was the signal for the exhibition of his greatness. On the very day he became a sannyasin it was rather late in the evening when all the necessary rites were finished and when the Sringeri Jagadguru found this young boy of only eight years of age naturally tired, he asked him to retire and when our marvellous young Swami went to sleep he uttered in his sleep the grand truth *Sarvoham* for the realisation of which the most learned people yearn in vain, thus giving out for the first time a glimpse of his universality. Since then day by day, he became the cynosure of all eyes. His winning personality, his smiling countenance, his many sided learning, his broad sympathy, his childlike simplicity, his charming innocence, his eager thirst for knowledge, his intense solicitude for the welfare of all, his devout piety, his religious zeal, his earnest belief in the Sastras, his rigorous penance, his innate purity, his easy accessibility, the nobility of his mind, the breadth of his views, the magnanimity of his temper, his universal kindness, his engaging conversation, his retentive memory, and last though not least his munificent generosity—all these attracted towards him every living soul that came in contact with him. None approached him in vain. None went back disappointed. People flocked to him in crowds and waited at his doors for hours together just to get a glimpse of that divine countenance shedding lustre all round. The moment they got a sight of it they considered themselves the happiest of all human beings. What was it that made them so? It was nothing but the divine lustre that shone in his face it was nothing but universal sympathy that beamed on his countenance. It was nothing but the marvellous superhuman milk of kindness that flowed from his heart-the heart that always melted in divine ecstasy ever desirous of universal happiness. It was this characteristic that was the most peculiar in him and that asserted his divinity to a great extent. He was always perfectly impartial. Everyone was equal in his eyes. He cared not for riches. He cared not for position. No—nothing but Bhakti could attract people to him. Rich or poor, high or low, everybody had to go through the portal of bhakti to approach his august presence. Everyone that came to him he loved as himself thus exhibiting his divinity. Everyone who had even two minutes conversation with him went out of his presence with the full conviction that he was the object of some special love for His

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Holiness. Who but a divine person could be thus universally beloved? And who but a divine incarnation could thus infuse universal love into the minds of all?

Of such a divine personage it is imposible to draw a sketch. His activities were many-sided. His knowledge was omniscient. His devotion was intense. His sympathy was universal and his purity contagious. No man was ushered into his holy presence who did not go back full of noble resolve to lead thenceforward a purer and more exalted life. To hear, of him was a pleasure. To see him was a privilege. To speak of him was a real blessing and to be granted a special interview Ah! that was the acme of happiness which people coveted most in all earnestness. The magnetic force of his wonderful personality was such that one word, any one smile or even one look was quite enough to convert even the most indifferent of persons into his most ardent and obedient of disciples.

His sympathies were thoroughly cosmopolitan. He never confined himself to any particular sect or caste. He was all tolerant. He belonged to all, irrespective of caste or creed. Was he not the Jagadguru - the Guru of the whole world? True to his appellation he embraced within the sweep of his love, people of all nationalities and of all climes. Brahmins and non-Brahmins, Hindus and Mohammedans, Parsis and Christains, Europeans and Australians, all these claimed - nay even received equal treatment at the hands of His Holiness. All these vied with each other in doing homage to him. He knew no narrow-minded sectarianism in his love. He saw the same Atma, i,e., himself in all beings whatever be their nationailty. Once, in Chennapatna in Mysore Province, when he sat in the midst of a large concourse of Mohammedans who were eagar to do him all kinds of service and freely conversed with them to their great enjoyment, he did not know of the passing of the time and at last when he was reminded of it and the audience dispersed, he expressed to one who asked him about it that he did not all feel that he was sitting so close to the Mohammedans conversing with them but that all along he enjoyed supreme bliss arising from communion with his own Atma. Such was the great Mahatma who always forgot his surroundings and considered everyone as his own self. That was the secret of his immense popularity. Letters came from different parts of the world, from England, from Holland, from Germany, from Australia, from utter strangers, begging for some token, some watch or locket, touched by His Holiness which they may preserve for ever as a talisman to protect them from all evils. Such was the belief in his sanctity even among the modern scientifically advanced nations.

He was grand in his simplicity. He was actually rolling in wealth. People would get anything and everything to get his blessings. All comforts that love or money could secure were at his beck and call. Still he was perfectly indifferent to them. He never cared for them. Not only did he not care for them, but he actually did not know the value of them as it is understood by us. He did not know the difference between one rupee and one lakh of rupees. He considered both as valuable as the mud he is treading on. He would very often lie down on the bare ground and as often wander in lonely forests and derive therefrom immense pleasure. He would scorn all riches. He would scorn all paraphernalia. But he was tied down by the command of his Guru to a Mutt, which, ever since his assuming the reins, had immense riches and large paraphernalia. He felt himself bound thereby. He yearned to be free. He would use golden vessels for the Mutt pooja but for his own use he would have simple wooden vessels. He could not understand why people led evil ways. He would shudder to hear of the world's wickedness. He would talk words of wisdom as freely to the prince as to the peasant. He was never reserved. He would listen patiently and advise freely without fear or favour. He was the most freely accessible of all. Thousands of people visited him daily and prayed for the relief of their wants. He had a kind word to say to each after attentively listening to his or her tale of woe and then give them some prasada which could cure their malady either physical or mental. He would actually shed tears when he found people suffering and would pray to God to relieve their suffering. Such was his simplicity that every disciple of his felt that he possessed a tower of strength in his Guru who could be approched at all times on even the slightest pretext of distress.

He was mighty in his leaning. He was voracious in his reading. A sharp intellect, a retentive memory and a keen zest went to mark him as the most distinguished scholar of his day. His leisure moments, he would never spend in vain. He would always either read something or repeat something. His learning was not only deep but also many sided. He could break a lance with any adversary in any of the sastras. There was no branch of knowledge which he did not know and that sastraically. He was Mantra Sastra personified. Mantras were at his finger's ends. He knew Nadi Sastra-a Sastra quite unknown now-a-days perfectly well. He was equally learned in Vaidya Sastra. He knew very well the medicinal value of all kinds of herbs. In Tarka and Vedanta nobody could even understand the arguments put forth by him without much labour and thought. With all his learning he was perfectly simple in his expositions. The highest truths he would expound to the veriest tyro in language easily understandable by him. The most knotty points he would unreveal in a marvellously easy way to the intense admiration of his audience. The Sastras were his playground. He would revel in them as often and as much as he could. Besides the Sastras he was

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an adept in kavyas and dramas also. It may be fairly said without fear of contradiction that he had gone through every branch of Samskrit Literature and retained most of it in his memory. It was a very favourite pastime with him to repeat what are known as Antadi Slokas. More than a half-a-dozen pandits may range together against him and still he would be a match to them all. He would repeat from memory Slokas by thousands and all his opponents may exhaust all their stores but he would be inexhaustible. Ramayana was his favourite Poem. He would oftentimes read it and while reading it merge himself in its scense and laugh or weep as occasion demanded. It was an exceedingly rare privilege and pleasure to hear him read those excellent scenes so excellently portrayed in the Ramayana. Most of the books he knew by heart and when he read them the hearer would feel as though transported to the actual scenes and would be carried away by emotions suited to the occasion. He was a very good poet as will be clear from these pages. But all his powers of composition were directed towards praising the Gods and invoking their blessings on mankind. When he entered a shrine he would involuntarily begin to repeat slokas. He cared not for ornate flourishes in his poem. They were the outpourings of an exuberant soul. Genuine flow of Bhakti could be traced in each of his poems. He wrote not for name or fame. He would muse on the deity and would quite unexpectedly fall into the poetic vein and repeat slokas after slokas the force and pathos of which pierced through the hardest heart and brought tears even to eyes that never before wept under the influence of religion. Similarly while teaching his disciples any Sastric work he would all of a sudden begin to lecture lucidly and eloquently on the most abstruse points and on several of those occasions no notes were taken and thus 'full many a gem of purest ray serene' has been lost to the world.

He was intensely earnest in his Bhakti. He never considered himself as other than human. He would pray to God ardently that his human short-comings may be rectified. His method of performing puja was a sight to see. None could hurry him in his puja. He may have some one hundred idols before him in his puja. Each idol must be seperately worshipped. Each must have its alloted sandal, akshata, kumkuma and flower. Each must be praised. Each must be meditated upon. Of course Sri Chandramoulisvara and Sri Sarada occupied the foremost place in his mind. They stood apart and he was never satisfied with doing puja to them. He may not on some days do any outward puja to them, but inwardly they never left his mind. He used to converse with them freely and even quarrel with them at times as though they were his playmates. He would never think of them as images but would feel their living presence. He would not give them any naivedya (offering) either too hot or too cold. He would try his best to make them eat whatever he offered them. He would repeat stotras with all the enthusiasm of a devotee and at times dance for joy. Above all his bhakti towards his guru was something beyond descrption. He would talk for days together about the greatness of his guru. All his talk, all his deeds, in short everything of his, he would dedicate to his guru. His guru was ever a living presence to him. He would consult him on each and every ocsasion. Without his express permission he would never do anything. He would never be tired of worshipping his guru. His guru was also equally attached to him. He called our Swami as the Aurasaputra (own son) of Sri Sarada. He told him that he would enjoy all the blessings of his lifelong penance. Even after his departure, he appeared to his disciple and told him that he was always near him. This intense gurubhakti, this refusal to leave the guru alone even after his departure from this world was a thing unknown in the annals of modern discipleship. Every day he would first worship his guru's sandals. His Gurupadukastotra (pp. 207-209) will clearly indicate the qualities he attributed even to the sandals of his guru. There need not be any doubt about the sincerity of his utterances. They need not be attributed to poetic exaggeration. He not only fully believed in what he said but he knew full well that they were all true.

His kindness knew no bounds. To one and all that approached him he was uniformly kind. Harshness was a thing unknown to him. Hatred was a word not to be found in his vocabulary. He was always kind. Even to his servants he was nothing but kind. Real anger was really foreign to him. Even feigned anger was but the passing mood of a moment. Kind words, kind deeds and kind thoughts he spread all around. Always with a smiling countenance full of benevolent intentions he would warmly welcome anyone that approached him, tenderely enquire after their welfare as though he were a member of their family and by words and deeds relieve their distress whatever that may be. He would never forget faces, but remember people once seen even after the expiry of thirty years. He would never rest content with having done a kindness to a bhakta. He would always be eagar to do him more. He would shower blessings on him one after another in quick succession. He was ever ready not only to alleviate the physical and mental distress of his innumerable disciples but was equally prompt in teaching them the required mantras, in initiating them into the path of knowledge and dhyana and in showing them the means to liberation. He knew instinctively what a person wanted and would teach him just the thing required. In short every one who approached him returned not only perfectly satisfied but also overwhelmed with his kindness.

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His Holiness Sri. Sachidananda Sivaabhinava Nrisimha Bharati

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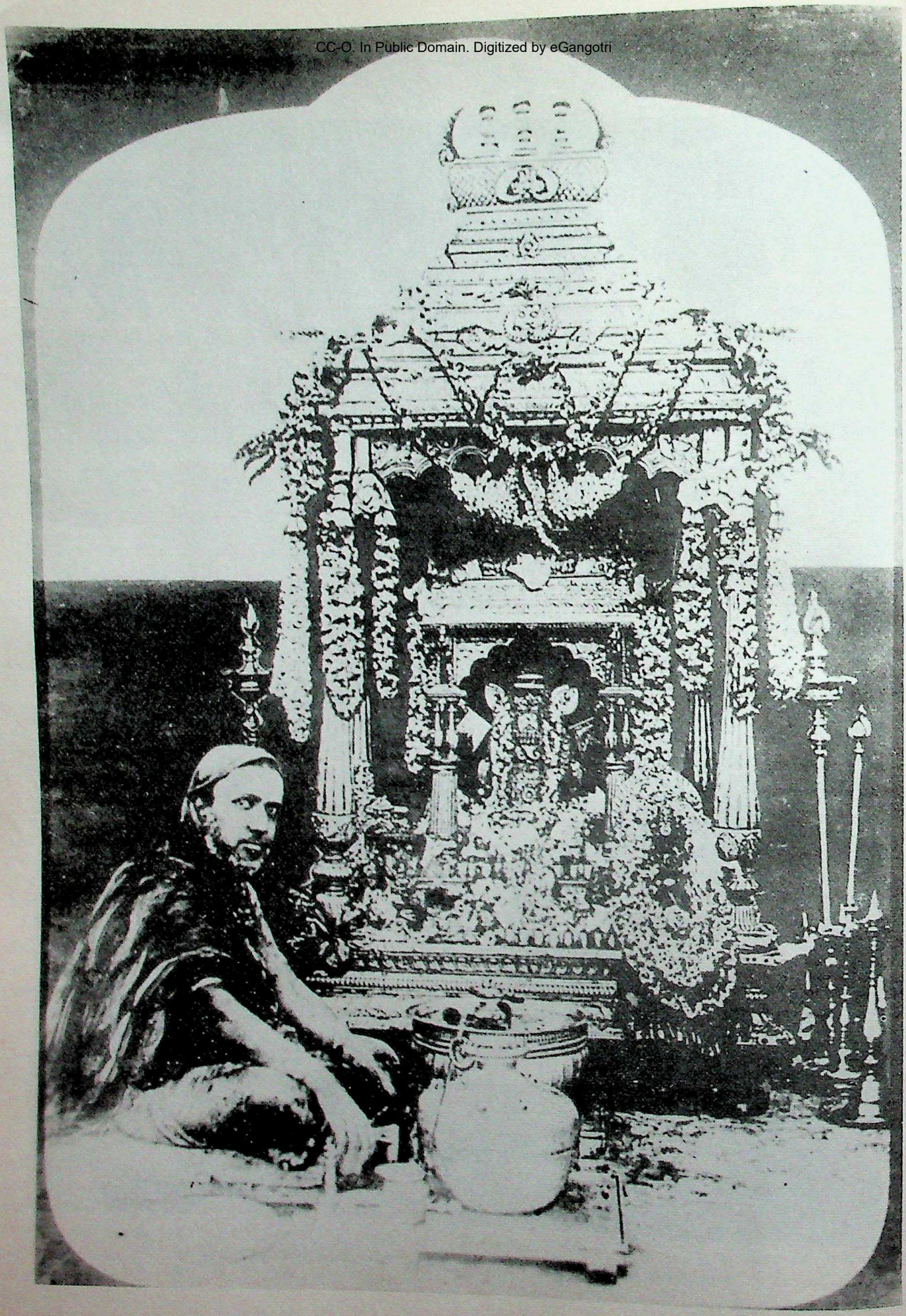

His Holiness Sri. Sachidananda Sivaabhinava Nrisimha Bharati
in Pooja of Sri Chandramouleswara.

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He was an extremely pleasant conversationist. His conversations were always full of sparking wit and wisdom. He would always have the right word to say at the right moment. His arguments would be not only quite convincing but also splendid homethrusts. For instance, a certain person who had not much of faith in our Sastras but who was still attracted by the tremendous magnetic force of His Holiness approached him and asked him as follows: "What is the use of the Sraddha ceremony? Is it not mere superstition? Is it not absurd to say that by offering some things here in a prescribed way the forefathers were satisfied. The rice we offer is still in our presence and yet how could we say that our forefathers have partaken of it and are hence content. Can absurdity go further?". His Holiness smiled and replied. "My dear, you are perfectly right in your doubt. If I show you a parallel example where, by observing certain prescribed rules and forms, a person who is not in your presence is satisfied, will you accede that it is not so very absurd as it at first seems to you. Take for example the system of telegraphic money orders. The authorities have prescribed certain rules and forms for such telgraphic money orders. If you conform to those rules and forms and take the money to the Post Office even while the money you paid lies on the table in your presence, the person to whom you intended it to benefit is actually benefitted. While human agencies can thus satisfy the cravings of people at a distance is it impossible for divine agencies? Only you should do it as it is prescribed. In the instance of the telegraphic money order also it is so. Unless you strictly follow the prescribed rules and forms no effect will be produced. Similarly your forefathers who had eyes of wisdom foresaw the methods by which they could be pleased after their departure from this world and prescribed the rites and rules accordingly. If you follow them you would certainly please them. Why do you doubt it?" The hearer was quite struck with the force of the argument and went away thoroughly changed in his mind. Thus, words and argments came to him of their own accord at the requisite moment. His words never went empty. As he was full of anugraha he scattered his blessings far and wide.

He was a great Yogi and a Siddha of a very high order. Nothing was impossible to him. The great Rajayogin Sri Sadasivendra Sarsavati was his ideal. But he more than realised his ideal. The only difference was, the one roamed freely wherever he willed whereas the other was bound down to a mighty Seat by the command of his guru and accordingly had to restrain himself within its limitations. But numerous were the occasions when his yogic powers were much in evidence. In the midst of a very large concourse of people, amidst the din and noise of a huge crowd, when different kinds of musical instruments were at their loudest, when Brahmins loudly chanted the Upanishada, when the temple bells pealed with loud ringing noise in the midst of so much hubbub and confusion he would restrain his breath, and go into a trance. Suddenly his form would become motionless, his eyes would be more than half closed, unconsciousness would overtake him and he would remain in such transcendent Samadhi. For even hours together. None could rouse him up from that trance. Who could fathom the depth of that insensibility? Everything will have to wait until he returned of his own accord to consciousness. Once while crossing the Tunga, his foot slipped from the sandal and he had a nasty cut right across his sole. The servant who accompanied him supporting his palm was likewise cut in his foot and when both reached the shore the servant could not walk even a single step and His Holiness observing this enquired of him the cause of it. But the servant noting the free flow of blood from the sole of His Holiness was much shocked and pointed it out to him. But he simply passed his hand on the sole and said that nothing was the matter with him and lo! the servant was surprised to find the sole quite hale without any sign of any cut. Then the servant was given some prasada and was advised to stay at home till his foot healed. He could be present in several places simultaneously. Once while at Ramesvaram he wanted a particular disciple who was away Trichinopoly to go to him. On receipt of the wire the disciple ran in all haste to Ramesvaram which he reached at about 9 o'clock in the night, but found that His Holiness was at Dhanushkodi. The disciple wanted to go to Dhanushkodi at once, but no sort of conveyance could be had then either for love or for money. Neither a single cart nor a palanquin was available. As for boats they were not to be thought of, since the winds were unfavourable. While in this plight the disciple prayed to his guru to take him to Dhanushkodi and wonder of wonders! at about one o'clock in the night three boatmen came to the disciple of their own accord, took him to a boat and hoisted the mast. The wind was quite favourable, the disciple saw his guru also accompanying him and chatting pleasantly, the journey to Dhanushkodi was accomplished within one hour. On alighting there the disciple lost sight of his guru who accompanied him all along and when he was ushered into his presence at the Mutt the guru smiled and the disciple wept for joy. The boat that took the disciple in the dead of night could not return but had to drift for a month on account of unfavourable wind. On another occasion he wanted a particular disciple who was 250 miles away to go to him. He sent a mental message and the disciple who was then fully engrossed in his business heard all on a sudden the clarion call of his guru and he immediately started to his holy presence. When it was reached, the first greeting of his guru was "Did you receive the message (touching his heart) that I

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sent you". Instances like this could be multiplied but space forbids.

Above all he was a true Sannyasin. Never for a moment did he swerve even one-thousandth of an inch from the rigorous path ordained for that most noble and most difficult of all asramas, the Sannyasa Asrama. None had mastered its rules so well and none followed them so closely as he. In spite of his manifold duties as the head of the most influential Mutt, in spite of his innumerable disciples who did not allow him even a single moment's leisure and in spite of the various calls on his attention he was most faithful to the duties of his Asrama. His was true renunciation. In the midst of strife he knew the abiding peace. He was right in the midst of the world but still quite beyond it. He was thoroughly unattached to anything worldly, though he appeared extremely attached to every one of his disciples. He was thoroughly selfless though he was always mediatating on the Self. He was a triumphant example, a living realisation of the complete conquest of all dvandvas or pairs of opposites. He did not care a straw for all the gold or for all the fame that is in this Universe. He held the world but as a world, as a stage where everyone had to play a part. He had thoroughly controlled his flesh. He was full of soul, full of reality of religion, full of joy and full of blessed purity. In short, He was undoubtedly a very great Mahatma but without any mysteries or occultisms.

I may thus go on ad infinitum mentioning one after another his marvellous divine qualities. But words fail me. My mind is bewildered by the grandeur of the mighty personage whom I have ventured to draw a sketch of. I have not been able to express here even one-millionth part of what I feel. Was he not God incarnate - a living and walking God on earth? Was he not then, in the language of the Sruti, beyond the reach of words? Then who am I to attempt a sketch of Him? He was infinity and infinite were his qualities. How can anyone adequately pescribe in words this vast storehouse of knowledge, this boundless ocean of bhakti, this original fountain-head of mercy, this undefiled source of purity, this personal embodiment of all virtues and this perfect type of rigorous renunciation. Even the mind refuses to fathom the depth of the all-round greatness of this mighty personage. What need be said about the poverty of words? He was unique, with none to approach him even a second. His spotless holiness, his deep piety, his unspeakable blessedness, his endless wisdom, his childlike peacefulness and his universal affection beggar all description. His was a life of resolute good, unalterable will and quenchless desire for universal happiness. He was and is in short:

"That light whose smile kindles the Universe,
That Beauty in which all things work and ove,
That Benediction which the eclipsing curse of birth can quench not
That sustaining Love which through the web of being blindly wove
By Man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst."

The humblest of all his disciples

T.K. BALASUBRAHMANYAM

The following are the stotrams in the Bhakti Sudha Tarangani:

1. Vinayaka Stotram
2. Sri Sarada Stotram
3. Aryambika Samkara Sarada Stotram
4. Sri Samkara Bhagavat Pada Stotram
5. Sri Jagadguru Narasimha Bharati Svami Stotram
6. Sri Vidyatirtha Stotram
7. Sri Sadasivenda Stotram
8. Sri Parvati Parameswara Stotram
9. Devi Stotram
10. Easwara Stotram
11. Sri Dakshinamurti Stotram
12. Sri Kala Bhairava Stotram
13. Sri Subrahmanya Stotram
14. Sri Vishnu Stotram
15. Sri Dattatreya Stotram
16. Sri Hanumat chaturvimsati
17. Samkerna Stotram

(Sri Hari Hara, Sri Sasta, Sri Dinesa,
Sri Pracheena Papanasa Kshetram
Sri Kalady Kshetram, Sri Khanda).

18. Swaguru vishayakaha Sri Sarada stavam.
19. Sishyasirvachana atmakasavaaha
20. Vedanta Stotram

Besides the above stotras, the following philosophical treatises by the Jagadguru are included in the book:

1. Anaaditva parishkaraha
2. Purushartha nirnayaha
3. Sri Suddadvaita Brahmavidyadhigama
4. Prakarana Mimamsa

There are more than 1500 verses in all the stotras put together. A few, quite small number, are given below just to illustrate the intensity of His Bhakti and the superhuman milk of kindness that flowed from his heart

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The Importance of Bhakthi Yoga

H.H. Shri Chandrashekhara Bharathi

It is indeed well known that in this universe the celestial body is fashioned only for the enjoyment of 'Punyaphala', that vegetable and animal matter is the vehicle only for experiencing the results of sinful actions and that neither is of use in the matter of developing the means for the attainment of good or the avoidance of evil. It is equally well known that the human creation alone forms the best vehicle for the attainment of Salvation, for, in the human body alone, it is possible to enjoy a succession of happiness as the fruit of past merit, while keeping firmly to the path of Dharma and to secure the flow of future happiness through the performance of Dharma.

Everyone knows that our wise Seers, with minds never tired and ever peaceful have discovered that there are four Sadhu Margas known as Karma, Bhakthi, Upasana and Jnana, capable of leading to the attainment of Moksha.

If the relative merits of these paths are considered, the Karma Marga will be found to be very difficult, owing to the many privations and austerities to be undergone, is perplexing on account of the many Prayaschittas for sins of commission and omission and requires the help of wealth and other accessories. The Upasana Marga is full of penances. The path of Jnana is capable of being pursued only by those endowed with ripe intellect, whose minds are devoted to the acquisition of the knowledge of the fundamental doctrines of Vedanta, capable of ending all pain and who have worked strenuously in the study of the subjects dealt with in the several Shastras. To the dull witted people of modern times with impure minds and weak bodies, Bhakthi alone, therefore, is available as the only means of attaining Moksha and is easily pursued.

Moreover, our vision is blinded by the utter darkness of illusion caused by the eternal Durvasana, and our minds are rent asunder by incessantly undergoing the innumerable sufferings of Samsara. We are, therefore, unable to perform faultlessly Karma and Upasana. But, if we try to ascend the immemorial stairs of Bhakthi, which are not very difficult of ascent, then the mansion of Moksha, high as it may be, may not be unattainable. For, Bhakthi does not depend on things worldly, nor does it produce the slightest physical strain, it does not lead one astray from the path of rectitute; it does not cause the least mental anguish; it does not entangle the individual in sin. In short, there is no easier means of attaining Moksha than Bhakthi, especially in the Kali Age. For, it is said "Agnihotra and other Karmas are beset with difficulties in the Kali Age, Bhakthi at the Lotus of Govinda is alone free from obstacles". "What one got by Dhyana in Krita Yuga, by the performance of Yagas in Treta, and by Pooja in Dwapara, that he does get in Kali by reciting the name of Kesava."

Further, has not Udhava Swami full of pity on erring humanity like us, expatiated repeatedly on the greatness of Bhakthi? Clearly he has declared:-
" O Lord! Those who tire themselves to obtain "Bodha" regardless of Bhakthi, remain, just as those who pound the outer husk".

In these and other simple and beautiful sayings which are the outcome of ecstasy of Bhakthi, it is shown that Bhakthi alone is capable of leading to Moksha without any hindrance: and that the path of Jnana dissociated from Bhakthi is difficult to be trodden being beset with many pitfalls and dangers.

There is not the slightest doubt that, if we pursue properly by all means this easy path of Bhakthi. capable of yielding unlimited benefits, we will be the recipients of the greatest happiness.

"SIVAM"

Camp:
Malleswaram,
Bangalore.
22-11-1927.

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Mere preaching of good conduct is useless. Otherwise, for all the preaching that goes on in the world, all should have turned virtuous. What then is the method? Personal example. That is the key.

HOW TO PROPAGATE DHARMA

H.H. JAGADGURU SRI CHANDRASEKHARA BHARATI

A GENTLEMAN in a high social position once remarked to His Holiness Jagadguru Sri Chandrasekhara Bharati of Sringeri Sarada Peetham, the guru of the present Acharya:

We who have been given only secular education from our boyhood may be excused if due to our ignorance of the dictates of Dharma we sometimes err. It seems to me that the Pdndits who cannot have any such excuse but still err are more culpable than we.

H.H.: Apparently, it is no doubt so. You err because of your ignorance, but they err in spite of their knowledge. Their sinning, certainly, seems more grievous. But you lose sight of the other aspect.

G.: What is that?

H.H.: They have learnt what is Dharma but only do not carry it out in practice. You have neither learnt nor are you practising Dharma. To their single omission of practice, you have to anwer for the two omissions of learning as well as practice. It would seem therefore that your sin is really really the greater of the two.

G.: It would be, if ignorance were by itself a sin.

H.H.: The animals and young children have no conceptiopn at all of the right or wrong, nor have they the ability to form any such conception. With them ignorance is inevitable and therefore is not a sin. But when the child grows up into a boy and is able to understand the distinction between right and wrong, he becomes responsible for his actions and incurs sin if he acts wrongly.

G.: Quite so, for he then knows that what he is doing is wrong.

H.H: I did not say that he knows that he is doing something wrong; it is sufficient if he has the capacity to know. Take for instance your penal laws. Does the court let go an offender even though it finds that he did not know the law when he committed an offence?

G.: These are man-made laws and therefore artificial. If ignorance were allowed as an excuse, everybody will begin to plead ignorance and it would be pratically impossible to convict anybody. So it is necessary to place the deliberate offender and the ignorant offender in the same category, though of course some linency is ordinarily shown to the latter while awarding the punishment. In the field of Dharma or God-made Law, where He retains in His hands the power to assess sin or virtue. He must certainly know whether a man is doing an act wilfully or through ignorance.

H.H.: He does know it but what do you want Him to do?

G.: He must punish only those who sin deliberately and not those who do not an act without knowing that it is sinful.

H.H.: Does fire refuse to scorch a young child who touches it without knowing hat it will scorch?

G.: But fire is an inanimate thing which cannot certainly compare the All-knowing God with the blind nature.

H.H.: Evidently you forget that the law that fire will scorch is not an artificial law but is a God-made law.

G.: It may be a God-made law but it is carried out by the blind nature.

H.H.: God entirely withdrawing Himself from it and keeping quite aloof?

G.: It would seem so.

H.H.: Certainly not. God can never withdraw Himself or be absent or blind at any time. Even in allowing the child to be scorched. He is carrying out His own divine law. Evidently when the child was an adult in a previous birth, he had committed some sin which deserved and necessitated this scorching now.

G.: If Dharma is as inexorable as the laws of nature, in as much as both are God-made, ignorance can certainly be no excuse; but Your Holiness said that a young child does not incur sin if he commits a wrong. How can that be? If fire scorches a ch in spite of his ignorance, so must Adharma injure a child in spite of its ignorance.

H.H.: And so it does. That is why a large number of samakaras or purificatory rites are prescribed to be performed for the child, and that it why the parents of the child are enjoyed the duty of safeguarding it spiritual interests. As the parents have to feed a child which cannot feed itself, so have they look after its spiritual interests also till it is able to take care of them. If the parents neglect to take proper care of their child, they incur sin and the child grows weak and sickly. If the parents neglect to take care of its spiritual interests, here again they incur sin and the child is seriously crippled spritually. So Adharma does injure a child.

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G.: But Your Holiness mentioned before that a child is saved from incurring sin because of its ignorance.

H.H.: Not exactly so. The child is saved because of its incapacity to know, that is what I said.

G.: Whatever it be, the child incurs no sin but does not escape injury. How can that be? If there is no sin, there can be no resultant injury.

H.H.: That is quite true. But I did not say that the injury it now sustains is the result of the present act of committing a wrong. It is but a part of the major 'karma' which gave the child its birth as the child of such parents. The immediate neglect by the parents is the occasion and not the cause of the injury, just as proximity to fire is the occasion and not the karmic cause of scorching. If we relate, as cause and effect, the culpable neglect by the parents and the injury sustained by the innocent child or the innocent touching of fire, and scorching of the hand of the ignorant child, we will be attributing to God flagrant illogicality, if not deliberate inhumaneness.

G.: Really so. But if because of its ignorance the child is exempt from sin for his present actions, is it not reasonable to expect that the period of childhood must be equally exempt from the results of sin committed in previous births?

H.H.: Certainly not. To commit a sin it is necessary to have the capacity to discriminate between right and wrong; and this comes only a few years after the birth. But to suffer the result of sin, only the capacity, namely, the sense of pain and pleasure, is never absent from the child, even when it is in the womb. Once the former capacity of discrimination is attained, the reponsibility for his actions immediately attaches itself to him. The fact that he allows that capacity to sleep by reason of ignorance will not lessen that responsibility.

G.: Is there no difference then between the culpabilities of the one who does not know and therefore errs and of another who does know and yet errs?

H.H.: There is a lot of difference, but that is a thing which the latter has to take note of and of which the former cannot take advantage. There is no doubt that the man who knows and yet errs is a greater sinner, but that is no satisfaction, much less an excuse, for the man who prefers to continue in ignorance and in error.

G.: No man will willingly prefer to continue in ignorance or in error.

H.H.: I am not so sure of that. If a man has the ability to learn, if materials for knowledge are available to him, if teachers are available for teaching him, and yet if he does not lean, what else is it if not a wilful continuance in ignorance?

G.: Ordinarily, it may be so. But learning of the Dharma is not so simple.

H.H.: Why not? Even now, the intelligence which you have inherited from a long line of saints and sages is sharp enough to grasp the subtlest conceptions; even now, your parents perform for you the sacred ceremony of initiation; even now, there exist innumerable works dealing with Dharma in all its aspects; and even now, there exist a large number of competent teachers, who will teach you, if only you ask them to do so. What excuse then have you for continuing in ignorance?

G.: It may be, we have none, we have none, if only our attention is drawn to our duty to learn; but is there not a corresponding duty on those who know to teach?

H.H.: There is no such absolute duty. Those who know are bound to teach only those who do not know but seek to know. If they prefer to remain in ignorance, the teachers are not to be blamed at all for not attempting to teach them.

G.: There may still be persons who are ignorant not because they prefer to be so but because they do not know at all that there is something to learn. How many, for instance, know what an agnihotra or a soma yaga is? There are many who have not even heard of these terms. Is it not the duty of the vaidikas to tell them that there are such things to be performed by the Brahmanas?

H.H.: Have those persons ever cared to ascertain what are the duties of the Brahnamans, the community to which they profess to belong? They say that they are Brahmanas and still want other Brahmana to tell them what a Brahmana ought to do. Is that reasonable, especially when they do not make the slightest attempt to know? Now leave aside for the moment agnihotra and other things of that sort. I suppose the most ignorant among you know that it is a sin to tell a lie. You certainly require nobody to teach you that?

G.: Certainly not.

H.H.: Can you say that all those who know that all those who know that telling a lie is sinful refrain from doing so?

G.: I cannot certainly make such a statement.

H.H.: In spite of the knowledge that telling a lie is sinful people persist in it.

G.: Yes, most of them do.

H.H.: They tell lies not because there is no body to teach them that lying is a sin, for they know it themselves, but even in spite of their knowledge of it.

G.: Certainly.

H.H.: When people sin knowing that what they do is sinful, why should you blame others for not teaching them that many others acts of theirs are also sinful? I feel that such a teaching is not going to make any difference in their conduct. Now they err in ignorance: after being taught, they will err deliberately. That will be all the difference perhaps.

G.: Does Your Holiness mean then that it is better for them to remain ignorant?

H.H.: Certainly not. It is their duty to learn, as I have pointed out before. It is not for them to say

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that they remain in ignorance because somebody else does not teach them.

G.: Anyhow, in the state of general ignorance of Dharma now prevalent in the country, some organised propaganda is necessary to dispel it.

H.H.: What do you mean by organised propaganda?

G.: A society may be formed for the dissemination of religious knowledge, with centres of work at tll important towns and villages and with competent persons to carry on its work.

H.H.: A committee of management should be formed, a scale of subscriptions should be fixed, provision should be made for difference of opinion, and decision should be by the counting of votes, and all that, I suppose?

G.: Naturally, for these are necessary in any such society.

H.H.: Admission to the society itself should be at the discretion of the persons who start it; nobody should be admitted who cannot afford to pay anything by way of subscription though he may be otherwise very competent to run the society it self?

G.: Such persons may be specially exempted from paying any subscription.

H.H.: I have no doubt, they will be. But they become members by sufferance and not by right.

G.: It is so.

H.H.: Suppose I tell you of a society to which persons with competence are admitted automatically and because of their competence alone without requiring assent from the members who already form the society, to which admission is by merit and not because of any admission fee, for which no member need pay any subscription, in which what is right is decided by an immutable absolute standard of right and not by the fluctuating views of the majority of members at particular times, however well-intentioned they may be, and which can never be dissolved or wound up for any causė whatever? Don't you think that such a society will be far more natural, lasting, practical and efective than the one you propose?

G.: Certainly it will be, but it is purely a hypothetical one and impossible of realisation.

H.H.: It is not. What else is the Brahmana community if it is not a society of the sort mentioned by me? In fact, every community in India is such a self-contained compact society and the Hindu caste system as a whole us a major siciety of which these communities form component parts or branches, as it were. The admission to them is not left to the whim of anybody but is retained in the hands if the All-knowing God Himself who gives them Birth in particular communities in accordance with their qualifications acquired in former lives. The rules of the society are all ready-made, definite and unchangeable, unlike the rules of modern man-made associations which change too frequently.

G.: Taking the Brahmana community, for instance and granting that it is a society by itself, why is it that it is not able to do any collective work now, which an organised society must be able to do?

H.H.: Can any of your modern societies do any useful work if each individual member is particular about his own personal interests and insists upon giving them perference and is prepared to violate the society's rules if they conflict or seem to conflict with his private interests?

G.: Certainly not, If that is the attitude of the members, the society itself will cease to exist before long.

H.H.: Quite so. similarly, the Brahmanas, or, for the matter of that members of any other community, can be collectively useful only if they are prepared to subordinate their personal likes and dislikes to the duties enjoined up on them as Brahmanas or members of any other community. Our country suffers at present not for want of orgainsed societies, because we have in fact the best conceivable society formed for us, but for want of members who are prepared to conform to its rules. Try to increase the numbers of such members and the society will grow more strong. All your endeavours should be directed towards this end and not to the founding of any new and unstable associations, which are as unnecessary as they are useless for the object you have in view.

G.: Even for this, some prpaganda is necessary.

H.H.: If you feel so, do it

G.: But what is the use of my propaganda? It will be more and more effective if it is initiated by Your Holiness.

H.H.: I am sure it is quite the other way. If the vaidikas start any such work, you yourself will say "These people have to live by their priestcraft. Therefore they want us to be religious so that we may help them to get their livelihood. Their advice to us to be religious is therefore with a view to serving their own selfish interest.' and on this reasoning you will begin to belittle the value of their advice and will neglect it. If I begin to preach the same thing, you will say to yourself 'Occupying the position of an Acharya as he does, he is simply carrying out his functions when he asks me to be religious. His advice is a formal routine thing made to justify his position,' and on this reasoning you are likely to ignore it.

If however a purely laukika gentleman like yours asks others to conform to Dharma, they will think thus: "The gentleman who is asking me to be religious does not stand to gain at all by my being religious, for he is above want himself and has no need to depend for his living on my being religious. He is occupying a high position, has had good modern education and is endowed with a fine intellect. He has absolutely no personal motive in asking ne

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to be religious and he is not a man likely to waste his words. There must therefore be some thing in his advice , given as it is so disinterstedly, and on this reasoning they will certainly listen to you and be guided by you. Practically therefore all propaganda assuming it to be necessary, must come only from such persons like you, if it has to be effecthigh position, has had good modern education and is endowed with a fine intellect. He has absolutely no personal motive in asking ne to be religious and he is not a man likely to waste his words. There must therefore be some thing in his advice , given as it is so disinterstedly, and on this reasoning they will certainly listen to you and be guided by you. Practically therefore all propaganda assuming it to be necessary, must come only from such persons like you, if it has to be effective.

G.: I quite see the significance of words of Your Holiness, but still I cannot help thinking that, even for any work to be done by us, lending of Your Holiness' name will go very far with the ordinary people.

H.H.: The Lord Himself has given us His commands in the shape of the eternal Vedas; still the people are prepared to disobey Him. The ancient sages have formulated the Smritis for the guidence of the people, still the later persist in disobeying them. How then do you expect that the people will obey them simply because my name also is mentioned?

G.: The Almighty God and the Rishis are not visible now, but you in whom the people repose confidence are present before them in flesh and blood; and they naturally will pay more attention to your words than to the religious dictates embodied in books.

H.H.: Be it as you like. Whereever you go, tell the people "The Vedas, the divine commands of Isvara, have enjoined on you these duties. The Smritis of the ancient sages also enjoin the same duties. Perform them properly and reap their benefit. The Acharya also wants you to do the same. Let not the people continue in Adharma for want of a word from me in support of the authority of the Vedas and the Smritis. You may tell them that the Vedas and the Smritis have my emphatic support and that I also enjoin on them the duty to obey them, as you seem to think my injuction specially valuable.

G.: That may not be enough It will be well if Your Holiness Yourself leads a movement for the propagation of Dharma.

H.H.: I have already told you that no such movement can influence the people who persist in Adharma fully knowing it to be Adharma and that such a movement, if any, to be practically useful must really be led by worldly persons like you enjoying high positions in life and not by persons like me whose 'business' is religion.

Further, I do not see why you cast any special duty upon me. I am not conscious of ever leading a movement for the propagation of Adharma; if I had at any time done so, it may be my duty now to see that the mischief caused by me is remedied.

On the other hand, it seems to me that it is the special duty of such as you, who lead the people away from the path of religion by showing them the glamour of worldly possessions, to lead them to the right path, now that you have realised the supreme value of Dharma. The ordinary people look up to you as the highest in the land and, as the Lord has said in the Gita, 'Whatever the highest person does, that alone is done by the others.'

G.: That is quite true. Though I fully know that I have absolutely no claim to rank myself among the highest in the Lord's sense, I have noticed that in my younger days when I was not particular about my caste marks or about my daily ablutions the clerks who were working under me began to show gradually the same indifference to them, and now, when I seem to be orthodox at least to all outward appearances, even those who are quite indifferent at home put on bright caste marks at least when they come to me in the office. They think that they will please me by imitating me.

H.H.: Whatever may be their present motive, it is quite patent that when you are religious in your conduct those who look up to you as a superior, whether in home life or in official life, begin to be religious in their conduct.

G.: It is no doubt so.

H.H.: By being religious therefore you not only benefit yourself but also others, who follow your example.

G.: Certainly.

H.H.: By being religious, therefore you get a twofold benefit; one the benefit you directly obtain by being religious yourself and the other the merit you obtain for inducing others to be religious.

G.: No doubt so.

H.H.: Now consider the other side. By being irreligious you will be sustaining a two-fold injury; one the injury you directly sustain by being irreligious your-self and the other the sin you incur for inducing others by your example to be irreligious.

G.: Naturally.

H.H.: Ordinary people get the fruits of their own individual conduct alone. But persons who are placed in high positions and influence the conduct of others have a double responsibility. They are answerable not only for themselves but also for others. Just as their merit is greater when they adhere to Dharma, so is their sin greater when they resort to Adharma. If only people like you realise this double responsibility, they will not dare any more to remain in ignorance as regards Dharma, but will seek to know and set, by their example and precept, a standard of right conduct. There will be no further need for talking about propaganda. The future of the land is really in your hands. Realise that well. If you do so, there is no further cause for anxiety. □ □

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Attributes of a Jivanmukta

SRI MAHA SANNIDHANAM

The Present head of Sringeri Sarada Pitha, who spent 23 years in the holy company of his Master, Sri Chandrasekhara Bharati, recounts the making of a Paramahamsa.

A *Jivanmukta* is rare. Some time, in some country a great soul takes birth. One must be fortunate even to get a glimpse of such a being, for it ennobles his life. To this *parampara* (tradition) of *Jivanmuktas* belonged Sri Chandrasekhara Bharati, my Acharya.

My Guru was a splendid example of a distinct *jivanmukta?* One who has known what is to be known, has achieved what is to be achieved, one who is born because of *parabdha* but for the welfare of mankind, for guiding humanity to take the right path to fulfil the aim of life, to realise the Self.

How do we identify a *jivanmukta?* Adi Sankaracharya gives in *Viveka Chudamani* the clue:

ब्रम्हाकारतया सदा स्थिततया निर्मुक्त बाम्हार्थधीः
अन्यावेदितभोगभोग्यकलनो निद्रालुवद् बालवत् ।
स्वप्नालोकितलोकवज्जगदिदं पश्यन् क्वचिल्लब्धधीः
आस्ते कश्चिदनन्त पुण्य फल भाक् धन्यः स मानयो भुवि ।।

The *jivanmukta* enjoys his full *punya* (merit for good deeds), and gets complete bliss in *Brahman*. Normally a man lives by his senses and keeps repeating the cycle of births and deaths. Though *Brahman* is one (the only reality), he sees many things as real due to his ignorance. But the liberated one sees, hears, touches *Brahman* in everything. He is himself *Brahman* and none else. Bhagavan says so in the *Gita:*

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ।

All Times in Brahman

This means rare is the man who comes out of ignorance. Once Knowledge dawns on him, he sees *Brahman* in every thing, be he asleep, awake or dreaming.

निर्मुक्त बाम्हार्थधीः ।

Everybody cannot be like this because even when he sits to think of *Brahman,* the mind wanders. When one is immersed in worldly desire one cannot concentrate on *Brahman*. That is possible only by giving up everything worldly. He who centres his full attention on *Brahman* in whatever he does is the *jivanmukta*.

Does he not eat, walk or sleep? Yes, if anyone offers him something he will eat; just like a small sleeping child is fed by its mother. In whatever he does his mind will dwell in Brahman.

स्वप्नालोकित लोक्वज्जगदिदं पश्यन्

Just as a man enjoys his dream in sleep, the *jnani* enjoys the world as a dream since he is able to abide in *Brahman* consciously owing to the abudance of his *punya*.

Such a person is indeed the blessed one s this world.

धन्यः स मान्यो भुवि

One such was our Guru Chanderasekhar Bharati. By observing his life we should try to improve ours.

Pople born in this world live our their *samskaras*. Of them a few acting well their part, attain name and fame. The man who acquires *punya,* after enjoying due rewards in heaven, again takes birth in a religious and well-to-do family. Or he is born in a family of intelligent men, *yogis*.

Owing to his good *karmas* and acquired merit, he will, on his own, and with a little guidance move ahead towards the spiritual goal. Such a person who can cross *samsara* and also help others to do so, who himself has attained the *Brahmabhava* and helps his disciples *(sishyas)* to realise that, is indeed a *paramachary*. Such a one was my Guru.

Family Pruified

कुलं पवित्रं जननी कृतार्थं
विश्वंभरा पुण्यवती च तेन ।
अपार संवित्सुखसागरेअस्मिन्
लीनं परे ब्रम्हाणि यस्य चेतः ।।

A family in which a realised soul is born becomes purified. His mother is released from bondage. She is fortunate in having achieved the meaning of live. And her offspring benefits the whole world.

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The birth of my Acharya was a special event. Though his parents had many children, none survived. Our Guru was born after his parents sought the blessings of the Lord at devotion and concentration in his studies surprised everyone. With the blessings of the *paramacharya* he had double promotion in his classes.

Once when his guru has to go on a *yatra,* he gave him part of a sloka and asked him to complete it. (He had earlier given him initiation in *Nilakanta mantra).* The line was:

मूर्तिः काचन मुक्तिदाननिपुणा निद्राति जागर्तिवा ।

It says: "There is a *rupa* (form) which seemed to reveal *Atma Tattva". The guru gave the same pada to 10 pundits for completion besides this boy. While the others could not do it my Guru by dint of his devotion could complete it.*

Even in childhood my Guru's mind was always turned inward. When he was asked to buy grocery from shops, he would go reciting Muka Panchasati. Immersed in *atmadhyana* he would walk on and on, beyond the shop, sometimes even beyond city limits, and had to race his way back on realising his mistake.

Every *pradosha* day (day of Siva) he would sit near a pillar in Vidya Sankara temple and mentally perform Siva *manasa* puja. For several *pradosha* days he used to do that. His Guru (Nrisimha Bharati) was happy to hear about his progress from what others reported to him.

It is what fills your mind that always finds expression spontaneously. The sloka completed by my Guru was built round Dakshinamurthy which is what the *paramacharya* had in mind. The sloka runs thus:

क्षोणीभृद्वरसानुवर्तिवट वृक्षाधः प्रदेशस्थिता
मुद्रा पुस्तकमौनयुक् शमयुता नासाग्र दृष्टिः सदा ।

पाराशर्यसुतादिमान् मुनिवरान् संबोधयन्ती स्फुटं
मूर्तिः काचन मुक्तिदान निपुणा निद्राति जागर्ति वा ।।

Jnana, not Siddhi

It describes the form of Dakshinamurty sitting under the banyan tree in silence showing a mudra by hand to teach the great truth to such great sages as Parasara. This *sloka* hastened the *paramacharya's* decision to give him *sanyas.* He sent him to a *Veda patasala* in Bangalore after giving *upadesa* of Nilakanta mantra, with an advice to acquire *jnana,* not *siddhi.* My Guru continued the *manasika puja* of Siva even amidst studies.

Several incidents are cited how my Guru acquired detachment. While the *paramacharya* was going to the Kala Bhairava temple my Guru was asked to accompany him. There he taught him three slokas which urged him to take *sanyas* and cross the ocean of *samsara* through self-enquiry.

संसार नामक सरिन्नाथोत्तरणे तवास्ति यदि वाञ्छा ।
बालक श्रृणु मद्वचनं श्रुतिमस्तक संमतं हितोदर्कम् ।।

प्रविधाय सशिखवपनं त्यक्त्वा पश्चार्थमादृतं सूत्रम् ।
स्वीकृत पारमहंस्यः स्थिरतरसाधन चतुष्टयोपेतः ।।

श्रद्धाभक्ति युतात्मा प्रविचारय तत्त्वमात्यनः सुचिरम् ।
सद्गुरुमुखांबुजातस्त्रवदागम शीर्ष वाक्यपीयूषैः ।।

"Practise *jnana marga* through discrimination.

"Engage yourself in *vichara* with the utmost faith in the words of the Guru and in the *maha vakyas* heard from him. Then think and mediate. The door to liberation will be within your reach".

Even after coming to head the *matha,* the Acharya handed over all temporal activities to others and devoted most of his time to selfrealisation. In *yatras* too he was detached.

Love for Disciples

After his initiation Chandrasekhara Bharati concentrated so hard on his *lakshya* that he soon became a *paramahamsa.* Though he had absolutely no wordly attachments or desires, he had great affection for his disciples. Wherever he went prayed for their enlighhtenment.

A great man with no desires, he discharged his duties well. And having done all, he attained *samadhi* in the Tunga river without anyone even seeing him one early morning. One cannot say he was drowned, because not a drop of water had entered his mouth. Neither was any disfiguration noticeable on his face. It looked as if he was in deep *samadhi* with a serene expression.

Blessed are those who have seen him. Blessed are those who pray to him even now. Blessed are those who follow his teachings every day. Every one must try to make his life meaningful by turning his mind inward and doing *Iswara aradhana* (worship). He was indeed a great soul as stated in the *Charana* sloka:

सदात्मध्यान निरतं विषयेभ्यः पराङ्मुखम् ।
नौमि शास्त्रेषु निष्णातं चन्द्रशेखर भारतीम् ।।

"I bow to Sri Chandrasekhara Bharati, who is immersed in contemplating the *Atman,* always meditating on the Supreme Brahman, is indifferent to sense objects, and is a paragon of Vedic learning."

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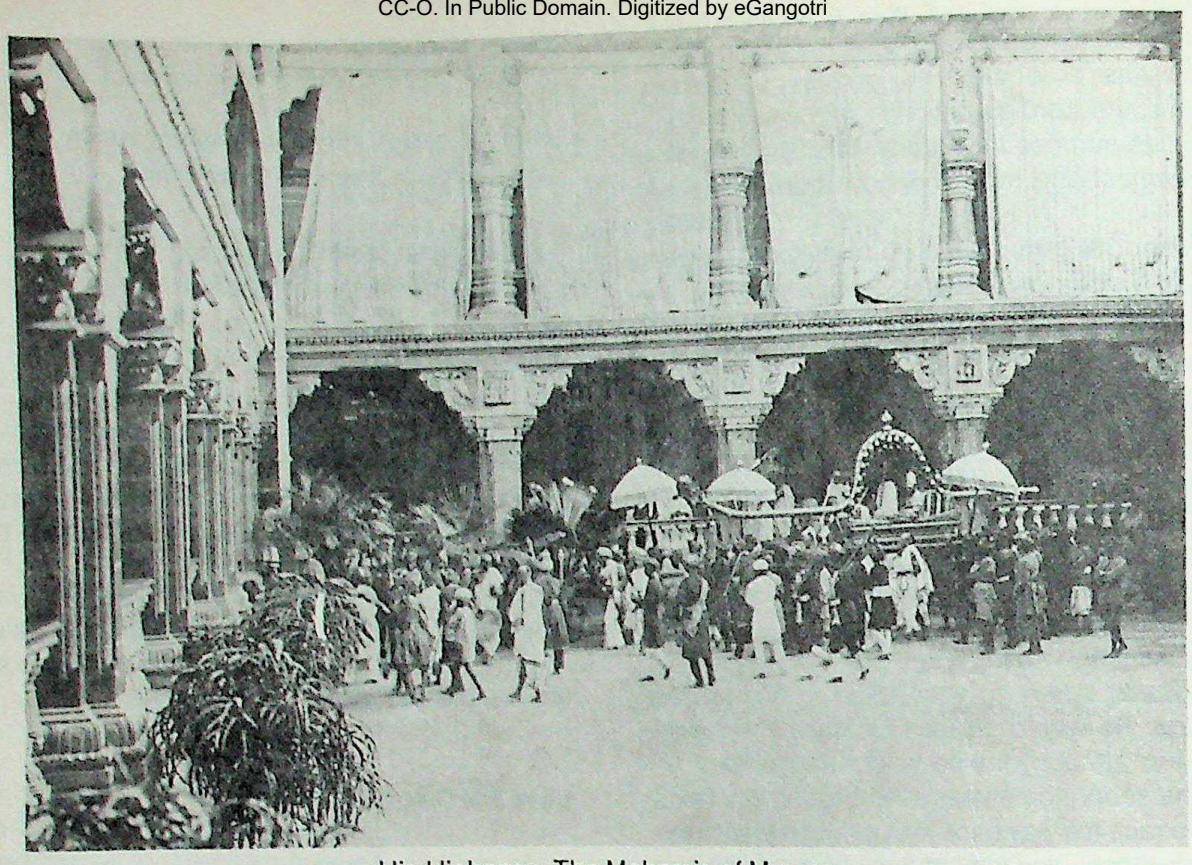
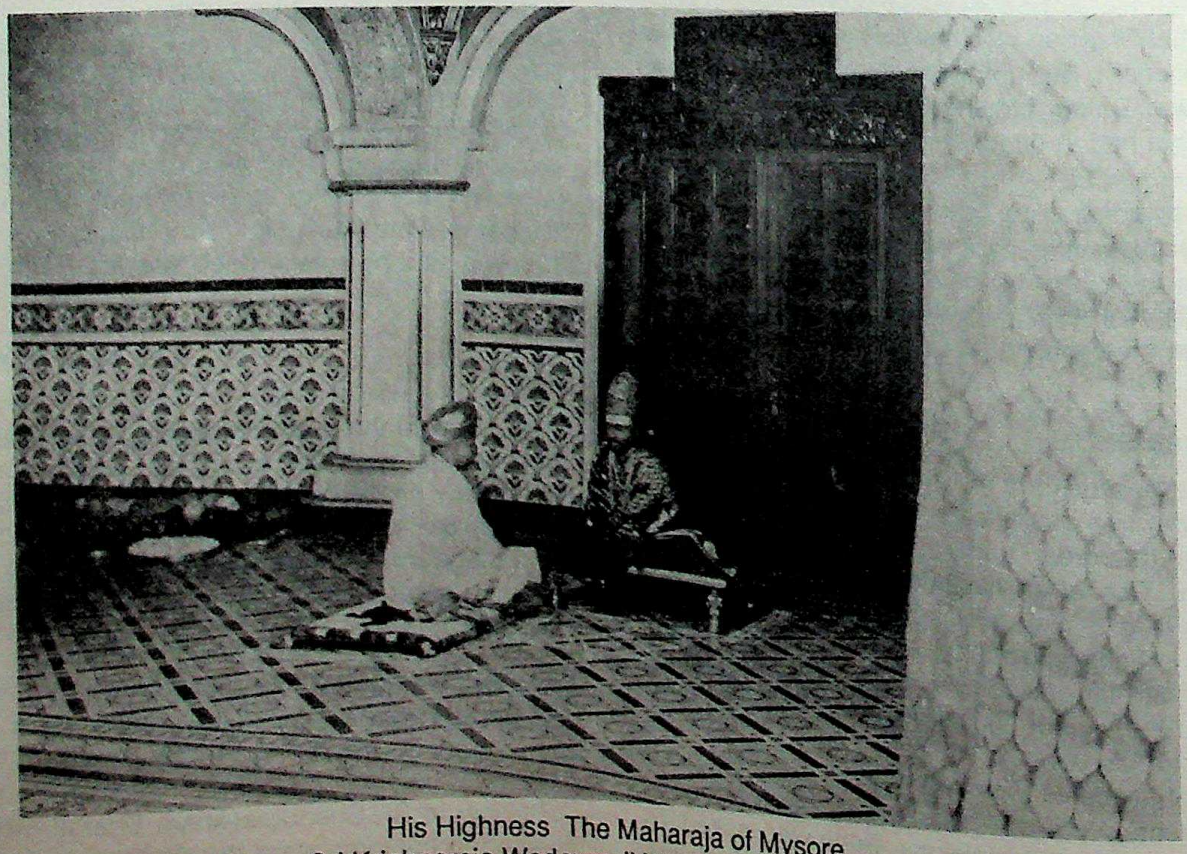


His Highness The Maharaja of Mysore
Shri Krishnaraja Wodeyar IV leading the procession
inside the palace
His Holiness Shri Shri Chandrashekara Bharathi
is seated in the palanquin



His Highness The Maharaja of Mysore
Sri Krishnaraja Wodeyar IV in soulful conversation
with His Holiness Shri Shri Chandrashekara Bharathi
inside Mysore Palace

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Devotion

Sri Abhinava Vidya Thirtha

Constant reflection and constant meditation on God, transforms man's nature. A similar system of philosophy is expounded in all the religions of the world. To those who cannot concentrate absolutely on God, the path of devotion is recommended.

The above philosophy will help the devotee to reach his goal in life, with the least worry in his path. It is like giving over the driving of a man's car into the hands of an expert driver. The devotee has a certain goal to reach and the goal is in his hands. Owing to his weakness or ignorance he himself cannot consciously analyse properly and describe the great goal.

Every one wants perfect happiness, but yet he does not know where it is to be found and the path which will lead to the goal. Under such circumstances, handing over the reins to a person who knows how to reach the goal is the first thing to do and this is done when he makes God himself the charioter. He alone knows the path to it.

God is not merely all-knowing and omnipotent. He has not merely the will, the inclination to be of help to the devotee. He himself is the devotee's devotee. This is the essence of the relationship existing between God and His devotee.

It is said "God is Love". He is not merely a loving person, the subject of a predicate—He is of the very nature of Love—abounding Love—illimitable love-love to all those who have 'faith' in Him and surrender their all to His Service. Once a person surrenders and hands over the reins into the hands of the master, who is all knowing and powerful, he is absolutely safe.

The relationship exsiting between God and man, should be like that which obtained between Sri Krishna and Arjuna. The devotee hands over everything. That is the meaning of self-surrender, not with any egoistic interest but with full faith.

In regard to this path of devotion, one has the awareness and the certainty that God is capable of supporting him, that He is all-powerful and secondly as regards His love to him, he is absolutely certain about it. Hence as there is no reason for any sort of anxiety, the devotee resigns into His will. Thus the only correct course for a man would be, to leave everything unto His wisdom.

There is absolutely no harm in sentient beings speaking to God as they would speak to one another. What harm is there, in his speaking to God who is in his heart? None at all. Though God is the Master of the world, there is no harm in speaking to Him, in the form of a prayer. If one opens out his heart to Him without any reserve, sport with him and talk to him, at least once daily his thoughts will become purer. His heart will cleansed of its dross.

The child rolls in the dirt and heaps dust on its head. That is its nature. But the mother takes delight in making it tidy and enjoying its freshness. To err is natural to man, yet God will cleanse him of his sins. All the sins will disappear, the moment one loves God as his own parent.

As long as there is a sense of 'I' and 'mine', His Grace will not flow freely. If a man thinks highly of himself, He stands at a distance, but the moment he gives up his arrogance, His grace will flow on him abundantly. His arrogance impedes the flow of the divine Grace. Whenever anything stirs up in his thought about sensual pleasures, he should instantly turn his mind on God. If one practises this, he can overcome all dangers.

A man has to rely on God. Whatever he can do, in accordance, with the instructions given to him by the Lord, he should do. He need not reminded by him of His duty in the matter of all. He knows everything.

Like the child standing somewhere above and jumping down into the hands of its loving father, one has only to jump into the Grace of the Lord. This is the essence of the path of devotion. Verily Sri Krishna has declared at the top of his voice, in his immortal "Song divine" thus:

Sarva Dharman Parithyajya Mam
Ekam Saranam Vraja
Aham Twam Sarva papebhyo
Mokishaishyami ma Suchaha.

God has already provided for all contingencies and all requirements. Everything is there already. Before the need arises, the needed thing has been created and provided. This is why we speak of God as providence; One who provides before-hand, for all needs.

What is the law of Providence? This may be explained by the term "Markata-Nyaya". After a monkey gives birth to a child and the mother jumps from one tree to another. What can the child do? It cannot jump soon after birth, but provision for it has already been made by nature; the child grips the mother in such a way that there is no possibility of its loosening hold. When the mother jumps from one tree to another. The child is carried along with it. No efforts is needed on the part of the little monkey. Every thing is done by the mother until the stage is reached when the monkey can act for itself and that is the provision made in advance by nature for that kind of animal.

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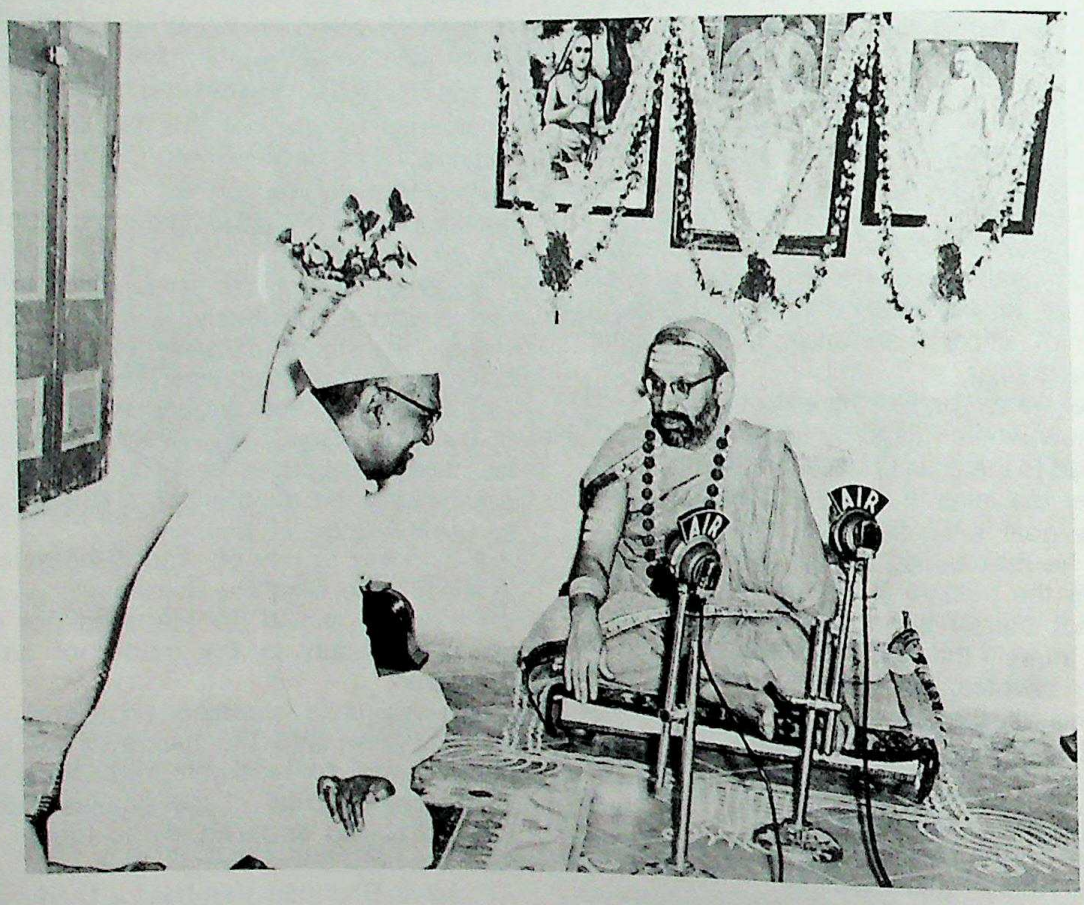
A great majority of the devotees who are on the spiritual ladder, come under this "Nyaya"; that is to say. the path of devotion is best suited to them.

In devottion, there is no fear or wonder or even humility. The marks of devotion are love, confidence, and faith. In the beginning, there may be hesitation and fear. When devotion grows, it will give place to confidence. The devotee will then approach God with a feeling, almost of proprietorship.

On some festive occasions, man will light a lamp that should never die out. It should always be kept burning. If it goes out, it is feared that some mishap will befall the family. Similarly, the thought of God should be an undying lamp set in men's hearts. Care should be taken to see that this lamp set in men's hearts, never goes out. One should take care to feed the lamp with oil and trim the wick. Nothing should hinder it. Then alone man enjoys unalloyed happiness victory in his life.



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H.H. Jagadguru Sri Abhinava Vidya Tirtha,

Sankaracharya of Sringeri

Man claims to be and is certainly the noblest creation of God. Birth as a human being, is considered to be the best and the highest that could be aspired for. Sri Sankara Bhagavatpada has verily declared "Jantoonam nara janma Durlabha tharam". By a freak of fortune, and owing to the result of some virtue stored up in the past, we have got this birth as a human being. Is it, at all, proper to neglect this rare opportunity? If we neglect this birth as a human being, what guarantee is there that we will be born again as a human being? If we do not recognise the importance of this birth but fritter it away in fruitless, pursuits, can we, with any hope, expect God to give us the same birth once again?

Further, it is not sufficient if we are born human beings. We must practise therein the means prescribed in the Sastras for attaining knowledge or "Vidya" in this birth. A single birth may not be sufficient for the complete carrying out of the means. The result will ensue only if the means are practised in several births. Sri Krishna says in his Song Immortal, that one attains the highest goal, after securing perfection in the course of may births and then becomes one with Him. "Aneka janma samisiddhastato yati param gatim." As the beings lower than the human being lack in their sense of discrimination, it is unnecessary to dilate upon the fact that they are not competent either for action or for knowledge.

Man is not a creature of a day here today and gone tomorrow but an unborn immortal being, growing into a knowledge of his true nature and powers. Everything is within him, the fullness of divine wisdom and power, which is latent in him. This manifestation of the true divinity and powers, which are already in him, is the main object of "Vidya."

For this purpose, one has to go to a 'Guru' who will put him in the right way. He will offer "Upadesa" only to those who come to him in a spirit of deep humility and with a keen desire for enlightenment.

The Guru will put him to an acid and only when he is satisfied about his disciple's sincerity of purpose, he will begin to teach him by unfolding to him the hiddden treasure of 'Vidya'. When instruction comes from a Guru, it carries power.

The question which agitate our minds today ranged in the minds of the Upanishadic "Guru" also. Those preceptors stood near the realised truths. The present-day philosophy was their spiritual and speculative starting point. This is why they could offer rich glimpse of the supreme truth which is beyond human mind, voice and tongue. An Upanishadic Guru achieved integration at all these three levels: knowledge or Vidya, man and society.

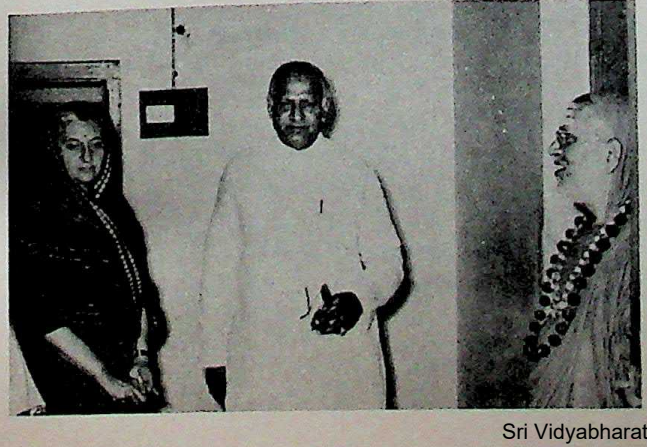
Some ignorant persons argue that when we take countless births, what need is there for the acquisition of 'Vidya' here and now? Prime facie. this argument is a fallacious one. On the other hand it is ordained "Ajaramaravat prajno vidyamartham cha sadhayeet". A wise man should inccessantly strive hard to acquire "Vidya" and "Artha" or wealth, day in and day out, from his very birth till the end of his life. Thus, a brahmin is ordained to perform his austerities and practices, even from his eighth year when he is to be invested with a sacred thread and initiated into the mysteries of the supreme truth.

The end and aim of a man's existence is the acquisition of "Vidya" as distinguished from "avidya". Truly speaking, "Brahma Vidya" or the attainment of real knowledge leading to divine bliss should be the final goal of all human endeavours. One who attains this state of bliss becomes one with God.

The one central idea throughout the ancient Upanishadic teachings is that of realisation. Beyond all sound, all sight, beyond all form, absolute and beyond all taste, and touch, infinite without beginning and without end, he who realises Him frees himself from the jaws of death. But this is absolutely difficult. It is, as it were, treading on a razor's edge. The way is long and perilous, but one should be undaunted in his pursuit of the be-all and end-all of all existence.

Further, the acquisition of any kind of 'Vidya' brings in its train, the following qualities which make a man perfect. It gives him "Vinaya" or nobility. From nobility a man becomes honourable in society and from this it follows that he will eventually acquire Dharma and through Dharma he will attain happiness.

A man who is an erudite scholar but is bereft of the above qualities of head and heart, as detailed above, will be deemed to be a wicked man and is therefore unfit for company, just as a serpent with a diamond in its hood, "Manina bhooshitaha sarpaha kimasour na bhayankaraha."



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Sri Sadasiva Brahmam and The Jagadgurus of Sringeri

(N.S. Sivasubramaniam)

Nerur is a village on the right bank of the Kaveri which flows here north to South and is blessed by the *Samadhi* of Sri Sadasiva Brahmam. He is a jivanmukta and author of *Atmavidyavilasa* and other works. He lived in the 18th century and became the Guru of the Royal House of Pudukkottai in the year 1738. Some years later, he entered *Samadi* in our village. His works speak to his learning and to his realisation of *Atmaswarupa*.

Sivaramakrishnan—that was his early name—was born in an orthodox family of Madurai and had his schooling even in childhood. He was a diligent pupil and learned at the feet of able teachers. Even the, he had an intense longing for *atmajnana* which his parents could not perceive.

A domestic incident kindled that spark of *vairagya* in him, and leaving home, he wandered about in quest of knowledge. He found his Guru in Sri Pamasivendra Sarasvati, a disciple of Sri Abhinava Narayanedra Sarasvati, who were all Sanyasis and yogis of a high order not attached to any monastic establishment.

His Guru once advised him to talk little, and there upon Sadasiva began to observe *mauna* from that moment. He cast away his clothing and became an *avaduta*. He wandered far and wide but mostly on the banks of the Kaveri. He practised yoga intensely and attained many *siddhis*. He wandered naked and dumb and had faced many ordeals all of which were to him mere child's play.

In his *Atmavidyavilasa* he describes the state of a *jnani* thus; "The *jnani* has for his clothes the directions, and non-attachment is his ornament together with the begging bowl. The handfuls that are offered to him as alms relieve hunger. Abandoning all the books and karmas he stands steadfast as the unshaking flicker of a lamp.

"His limbs are covered with mud and grass, and to him the world is trash. He wanders incessantly in the forest unaffected by old age or death. He has the earth as his cushion, his hand as the pillow and thus he sleeps soundly in the sweet embrace of *vairagya*".

Who can understand and appreciate the greatness of such a seer? Sringeri Jagadgurus have had a high regard for *Brahmanishthas,* for they only could fathom the greatness if an *atmajnani* of the type that Sadasiva Brahman was. Sri Narasimha Bharati VIII (1817-1879) toured the Tamil Nad, and he it was who realised the greatness of Sri Sadasiva Brahman. His successor Sachidananda Sivabhinava Narasimha Bharati (1879-1912) while touring Tamil Nad came to the shrine of Sadasiva's Samadhi. On one occasion he composed two mellifluous stotras in Sadasiva's praise. These stotras record some of the *siddhis* of Sri Sadasiva and the depth of his knowledge and realisation, which based on the suppression of his mind, revealed his *atmaswarupa* full of benevelence to the devotees as the moon's to the ocean. These slokas reveal the greatness of Sri Sadasiva and hold forth the ideal of a *Brahmanishtha*. His successor Sri Chandrasekara Bharati in his tour in Tamil Nad made the pilgrimage in his tour to the Samadhi and worshipped there. After his return to Sringeri he was alone in *antarmukha* in Narashimha-vanam, repeating Sadasiva's *Atmavidyavilasa* and Sankara's *Vivekachudamani*. To him the trammels of his Pontificial office was more than irksome and in him also we find the ideals of a Brahmanani exemplified. The present Jagadguru of Sringeri Sri Abhinava Vidya Tirtha came to the shrine twice during his Tamil Nad tour. He worshipped there in perfect humility, and taught us all what devotion is.

It is of significance that His Holiness chose Nerur to perform the *Aradhana* of his illustrious Paramaguru Sri Satchidananda Siva Abhiniva Narasimha Bharati. In his second visit he performed the *Anushthana* prescribed on a purnima day and thrilled us all by his puja in the Sadasiva mingle with the Great Light and was subsequently exalted by the feet of four successive Gurus of the great Sringeri Sarada Pitha!.

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Publications on Vedanta, Shastras, Religious Texts, Sringeri Acharyas and other SANATANA DHARMA TREATISES.

(Under the blessings of Sringeri Mutt)

Sl.No	Title	Author	Publisher/Printer
1.	Shastiabdapurty Souvenir 1977 (several languages)		Shastiabdapurthy Celebration Committee
2-a.	Panchadasi 1970	Vidhyaranya-Tamil Translation by Sri Jnananadha Bharati	Sri Jnanananda Bharati Prakasana Samiti, Thengarai, Madurai
2-b.	Panchadasi with Eng. translation 1970	Sri Jnanananda Bharati	-do-
3.	Aparokshanubhuti	Eng. translation & notes by Sri Jnananandha Bharati	Sri Janandandha Bharati Prakasana Samiti, Thengarai, Madurai
4.	From the Masters' lips 1935 (English)	R. Krishnaswami Iyer	Madras Law Journals press, Mylapore, Madras-4.
5.	Bharati Theertha Vidyaranya (A comment on T.M.P. Mahadevan's views) (English)	K.R. Venkataraman	Sankara Kripa - Vani Vilas Press, Srirangam.
6.	Durgachandra Kalasthuti with Commentary (Sanskrit) Saka 1883 (1961)	Appia Dhikshithar	Sringeri Mutt, Sringeri.
7.	Jnananprasunas (Tamil)	R. Krishnaswami Iyer	Sankara Seva Samiti, T. Nagar, Madras-17.
8.	Sparks from a Divine Anvil (English) 1972	Sri Jnanananda Bharati	Jnanananda Bharati Grantha Prakasana Samiti Thengarai. Madurai.
9.	The Life of Jagadguru Sacchidananda Sivaabhinava Narasimha Bharati Swami (English)	B.V. Kameswara Iyer	Vani Vilas Press, Srirangam.
10.	Dialogues with the Guru (English)	R. Krishnaswami Iyer Bombay	Chethana Private Ltd.,
11.	Religion and Man (English) 1965	Jaya Chamaraja Wadaiyar (Maharaja of Mysore)	Orient Longmans, Madras.
12.	Nilakanta Dheekshita and his works (A review in Tamil) 1958	P.S. Krishnan	Vani Vilas Press, Srirangam

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S.No.	Title	Author	Publisher/Printer
13.	Sringeri Revisited (English) 1968	T. Ramalingeswara Rao	Author C/o Durga Drug Stores, Vijayawada.
14.	Jagadguru Narasimha Bharati (Tamil) 1952	R. Krishnaswamy Iyer	Vani Vilas Press, Srirangam
15.	Pilgrimage to Sringeri (English) 1954-55	M.S.M. Sharma	-do-
16.	Stray thought on Dharma (Eng.) 1969	Sri Jnanananda Bharati	Jnanananda Grantha Prakasana Samithi, Thengarai, Madurai.
17.	Sri Rudhra Bhashyam (Sanskrit) 1962 Reprint	Sri Abhinava Sankaracharya	T.K. Balasubrahmanyam, Vani Vilas Press, Srirangam
18.	Lalitha Sahasranama with Commentary of Bhaskararaya-Sanskrit with English Translation	S.Y. Krishnaswamy	Samkara Educational Trust, Madras-28
19.	Vivekachoodamani (Sanskrit) 1957	Sanskrit Commentary by Chandrasekara Bharathi	Sringeri Mutt, Sringeri
20.	Minor Upanishads-First Series Sanskrit Text with English Translation 1967 (Reprint)	K. Narayanaswami Iyer	Akhila Bharata Samkara Seva Samiti, T. Nagar, Madras-17
21.	Minor Upanishads-Second Series (Sanskirt Text with English translation) 1967 (Reprint)	-do-	Sringeri Jagadguru Sanatana Dharma Vidya Samiti, Madras-17
22.	Samkara Granthavali (Collected works of Adhi Sankara)(Sanskrit)	Sri Sankaracharya	See separate note onthis publication-Vani Vilas press Srirangam.
23.	The Throne of Transcendental Wisdom (English)	K.R. Venkataraman	2nd Revised Edition by Akhila Bharata Smakara Seva Samithi, Madras-28
24-a.	Kalady (English)	K.R. Venkataraman	Akhila Bharata Samkara Seva Samiti, Vani Vilas Press, Srirangam
24-b.	-do-	Compilation	Samkara Educational Trust, Madras-28.
25.	Jagadguru Grantha Mala (Sanskrit Text and Tamil Translation) 30 Volumes Adi Sankara's works	Different authors for translation	Akhila Bharata Samkara Seva Samiti (See note on this publication
26.	Viveka Choodamani (Sanskrit with Tamil translation) 1975	Jnanananda Bharati	Jnanananda Bharati Grantha Prakasana Samiti, Thengarai, Madurai

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S.No.	Title	Author	Publisher/Printer
27.	Sri Vishnu Sahasranama Stotra Bashya Sangrahaha 1975 (Sanskrit)	-do-	-do-
28.	Srimadhacharya Pancha Kasthavaha etc., (Samskrit)	-do-	Sri Rama Krishna Press, Madurai.
29.	Atmabodha (Sanskrit & Eng. translation) 1964	Translation by T.M.P. Mahadevan	Akhila Bharata Samkara Seva Samiti, Madras-17.
30.	Upanyasam 1953 (Tamil)	Sacchidananda Saraswathi	Sri Sringeri Matam, Coimbatore
31.	Abhinava Vidhya Theertha vijayam 1975 (Tamil)	K.V. Subbaratnam	Akhila Bharata Samkara Seva Samiti, Vani Vilas Press, Srirangam.
32.	Gurustava Kadambakam (Sanskrit) 1972	Jnanananda Bharati	Jnanananda Bharati Grantha Prakasana Samiti, Thengarai, Madurai
33.	Sangrahavalihi (Sanskrit) 1971	-do-	-do-
34.	Neeti Manjari (Tamil) 1970	-do-	-do-
35.	a) Tene Mozhigal b) Amruta Mozhigal c) Upadesa Ratnamala d) Gururaj Vaibhavam e) Gururaj Smaranam f) Acharyendra Vaibhavam	-do-	-do-
	g) Jnana Prasunangal h) Sri Sarada Peetam i) Sri Sacchidananda Bharati Vijayam j) Sri Ramananda Charithiram	Jnanananda Bharati	Jnanananda Bharati Grantha Prakasana Samiti, Thengarai, Madurai.
	k) Vishnu Kavi Kanda Jagadgurus	-do-	-do-
	l) Chathus Sutri Tatparya Sangraham (All in Tamil)	-do-	-do-
36.	Outlines of Vedanta (English) 1958	R. Krishnaswamy Iyer	Chetana Ltd., Bombay.
37.	Golden Sayings English 1969	Jnanananda Bharati	Jnanananda Bharati Grantha Prakasana Samiti, Thengarai, Madurai.
38.	Special Issue of Sankara Kripa - Rameswaram Kumbhabishekam (Tamil) 1975	Sankara Kripa	Vani Vilas Press, Srirangam.

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S.No.	Title	Author	Publisher/Printer
39.	Panorama of the Life, Message & Philosophy of Samkara (English) 1977	P.B. Mukharji	Vaidya Subramaniya Iyer. Sashitiabdapurty Endowment Trust, Madras-28
40.	Laghu Vasudevamananam (Sankrit with Tamil translation) 1969.	Tamil translation by K.V. Subbaratnam	Sringeri Jagadguru Sanatana Dharma Vidya Samiti, Madras-28.
41.	Devi Kamakshi in Kanchi (English) 1973	K.R. Venkataraman	Vani Vilas Press, Srirangam.
42.	Dhakshinamnaya Peetam Sringeri or Kanchi? (Tamil) 1977	All India Bhagavadpada Sishyas Sabha, Madurai	
43.	Dharmakutam (Sanskrit) Commentary on Ramayana Balakanda & Ayodhya-kanda—1916	Triambakamakshi	Vani Vilas, Press Srirangam
44.	Sringeri Souvenier 1963 (Several languages)	Akhila Bharata Samkara	Seva Samiti, Madras
45.	Srinsa Souvenier 1969 (English, Tamil and Sanskrit)	Sringeri Jagadgugu Sanatana	Dharma Vidya Samiti, Madras-28.
46.	Sringeri Souvenir 1965 (Samskrit, English and Tamil)	Srinsa Committee, Madras-28	
47.	Samkara Sadas 1964 (English)	Samkara Vidya Kendra, Delhi.	
48.	Subharma Samiti Sringeri 1972 (Several languages)	Sudharma Samiti, Sringeri	
49.	Vasishta Saram (Tamil) 1973	Jnananda Bharati	Jnanananda Grantha Prakasana Samiti, Thengarai, Madurai.
50.	Homage to Sankara 1967 (English)	Sringeri Jagadguru Satkar	and Reception Committee, Bombay.
51.	Four Pentads (Pancha chatushtayam) Samskrit English 1964	R. Krishnaswami Iyer	Vani Vilas Press, Srirangam.
52.	Gurubakti Sadhanam 1965 (Tamil)	Suddhananda Bharati	Akhila Bharati Samkara Samiti, Madras.
53.	Satyanveshanam (Tamil)	Sankaranarayana Sarma	All-India Bhagavadpada Sishya Sabha, Madurai-1.

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S.No.	Title	Author	Publisher/ Printer
54.	A review of Sankara Vijaya of Ananthananda Giri.	Dr. N.S. Dhakshina murthy	-do-
55.	Self in Advaida (English) 1975	S.Y. Krishnasamy	Samkara Educational Trust, Madras-28
56.	Siva Aparadha Kshamapana Stotram. Text Sanskrit Translated into English	translated by K.V. Subbaratnam	Sringeri Jagadguru Sanatana Dharma Vidya Samiti Madras-28
57.	Vidya Sankara Temple, Sringeri (English)	K.R. Srinivasan	Akhila Bharata Samkara Seva Samiti, Madras
58.	Where Grace Abides (Hindi and English)	Sankara Vidya Kendra, Delhi.	
59.	The Mutts of Sri Sankara. A legal review 1973 (English)	V. Swaminatha Iyer	Rama Printing Works, Dharmapuri
60.	Adya Sankara Peeta 1955 (Hindi)	Sri Pad Hari Bide Sastri	Sri Raja Limbehar, Hyderabad.
61.	Sri Gurupadukapuja Vidhihi 1955	Mantreswara Sarma	Bala Manorama Press, Mylapore, Madras-4
62.	Adi Samakara Bhagavan	Subdhanada Bharati	Samkara Educational Trust Madras-28
63.	Samkara Bhagavad Padacharyal Charithram 1935—III Edition (Tamil, Sanskrit & Grantha)	T.K. Balasubrahmaniam	Vani Vilas Press, Srirangam
64.	Jagadguru Charitamrutam —Chandrasekhara Bharati 1963 (Tamil & Sanksrit)	Bashya Swamigal	-do-
65.	The Jagadguru at Madras Pictorial Souvenir 1965	Srinsa Committee, Madras-28	
66.	Homage to Samkara (English) 1960	Dr. C.P. Ramaswami Iyer	Samkara Seva Samiti, Madras.
67.	The Great Equation (English)	R. Krishnaswami Iyer	Chethana Ltd., Bombay
68.	Supplement to Sringeri Temple Kumbhabhishekam Souvenir (Sanskrit & English) 1964	Akhila Bharata Samkara Seva	Samiti
69.	Samkara Bhagavad Padal and Sureswara Charya-1968 (Tamil)	Jnanananda Bharati	Astika Maha Jana Sabha Melmangalam

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S. No.	Title	Author	Publisher/Printer
70.	Acharya Charitam (Sanskrit) Reprinted 1960 1st Print 1884	Kumbakonam Narayana Sastri	Vani Vilas Press, Srirangam
71.	Flowers of Devotion (Samskrit, Tamil & English)	Several Authors	Akhila Bharata Samkara, Seva Samiti, Madras
72.	Kandar Ahubhuti (Tamil) 1967	P.K. Shanmuganathan	-do-
73.	Dasasloki, Advaita Pancharatnam and Dhanyashtakam (Sanskrit & English)	R, Krishnaswami Iyer	-do-
74.	Unavaria Meijnanam Ongu Perum Peetam-1966 (Tamil)	P.K. Shanmuganathan	Vani Vilas Press, Srirangam
75.	Sankara and His Sarada Peeta in Sringeri (English) 1969	K.R. Venkataraman	Kalpa Printers and Publisher Pvt.Ltd., Calcutta-53
76.	Acharyendra Vaibhavam-Tamil (Sacchidananda Sevaabhinava Narasimha Bharati (Tamil) 1962	R. Krishnaswamy Iyer	Sri Samkara Seva Samiti, Madras
77.	Gururaja Sukti Malika (Chandrasekhara Bharati's Stotra) Tamil & Sanskrit	Several Authors	Akhila Bharata Samkara Seva Samithi, Madras
78.	Sureswaracharya (Commemoration Volume 1970	-do-	-do-
79.	Srividya (Tamil) 1966	P.K. Shanmuganathan	Sringeri Jagadguru Sanatana Dharma Vidya Samiti
80.	Guru-Vamsakavyam 1966 (Sanskrit) with English notes	Kasi Lakshmana Sastri about 1730 AD	Vani Vilas Press, Srirangam
81.	Guruvamsa Kavya Sangraham (Tamil & (Sanskrit)	Translation by K.V. Subbaratnam	Akhila Bharata Samkara Seva Samiti
82.	Gurukripa Vilasam Chandrasekara Bharati) (Tamil) 1964	Several Authors	-do-
83.	Brahmanuchinthanam (Sanskrit & English)	Translation by R. Krishnaswamy Iyer	Vani Vilas Press, Srirangam

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84.	Meenakshi Stotram (Sanskrit & Tamil) 1964	Sringeri Jagadgurus Translation by R. Krishnaswamy Iyer & K.S. Venkatarama Sastri	-do-
85.	Nirvana Manjari Nirvana Shastakam and Svarupanusandhana Ashtakam (Samskrit & English) 1965	R. Krishnaswamy Iyer & Maharaha Jayachamraja Wadiar	-do-
86.	Upadesa Ratnamala (Chandrasekhara Bharati) 1957 (Tamil)	R. Krishnaswamy Iyer	Vani Vilas Press Srirangam
87.	Gurubhakti Vilasam- (Tamil)	Thediyur Subrahmanya Sastrigal	Gurukulam, Madras 18
88.	Stotrani (Samskrit) 1959	Chandrasekhara Bharati	Vani Vilas Press, Srirangam
89.	The Greatness of Sringeri (English) 1971	Jnanananda Bharati	Jnanananda Bharati Grantha Prakasana Samiti Thengarai, Madurai.
90.	Upadesa Manjari (English) 1958	N.S. Ananthakrishna Sastrigal & M. Padmanabhan	Samkara Publishing House Palghat
91.	Sri Sacchidananda Bharati 25th Pontiff of Sringeri (English) 1967	R. Krishnasamy Iyer	Akhila Bharatha Samkara Seva Samithi Coimbatore
92.	Upanyasam - Chandrasekhara Bharati (Tamil) 1943	Chandrasekhara Bharati	Scholar Press, Palghat
93.	The Greatness of Sringeri (English) 1951 (Reprint)	T.K. Balasubrahmanyia Iyer	Vani Vilas Press, Srirangam
94.	Saint of Sringeri- Chandrasekhara Bharati (English) 1956	R. Krishnaswamy Iyer	Ramakrishna Press, Madurai
95.	Kaladikshetram (Tamil) 1957	-do-	-do-
96.	Sringeri Mahima (1958)	-do-	Vani Vilas Press, Srirangam
97.	Pancheekarana Vartikam of Sureswaracharya	Commentary by Abhinava Narayanendra Saraswati	-do-
98.	Sringeri Vignettes 1968 - English	Several Authors	Akhila Bharata Samkara Seva Samiti, Madras
99.	Guruparampara Stotram (Samskrit)		Vani Vilas Press Srirangam

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Sl.No.	Title	Authors	Publisher/Printer
100.	Jeevanmukti in Advaita (English) 1979	S.K. Ramachandra Rao	Samkara Educational Trust, Madras-28
101.	Age of Vidyaranya (English) 1976	K.R. Venkataraman M.K. Venkataramier K.R. Srinivasan	Kalpa Printers & Publisher Ltd., Calcutta-53
102.	Srimad Samkara Digvijaya a) Madhaviya Samkara Vijayam with Tamil Translation 1956	Transaltion and notes by N.S. Anantakrishna Sastrigal	Samkara Publishing House, Palghat
	b) -do-with English Translation	Translation by K.V. Subbaratnam	Akhila Bharata Samkara Seva Samiti, Madras
103.	The Saint of Sringeri in Sacred India (English) 1970	S.Y. Krishnaswami	Sringeri Jagadguru Sanatana Dharma Vidya Samithi, Madras-28
104.	Surya Namaskaram (Sanskrit & English)		-do-
105.	Kushmanda Homan (Sanskrit)		Samkara Educational Trust, Madras-28
106.	Siddhar Charitam I (Tamil)		-do-
107.	Siddhar Charitam II (Tamil)		-do-
108.	Vaisvadeva Prayogam (Samskrit & Tamil)		-do-
109.	Nam Vazhivin Lakshyam (Tamil)		Samkara Educational Trust, Madras-28
110.	Viveka Lakshmi Svayamvara Mela (Samskrit & Tamil)		-do-
111.	Samaveda Vivaha Mantrartham (Sanskrit & Tamil)		-do- -do-
112.	Siva Saharanama Bhashyam (Sanskrit & Tamil)		-do- -do-
113.	Tiruchendur Mahimai (Samskrit & Tamil)		Samkara Educational Trust, Madras-28
114.	Svatma Nirupanam (Samskrit & Tamil		-do-

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115.	Avahanti Homam (Samskrit)		-do-
116.	Homa Vidhanam (Samskrit)		-do-
117.	Sakti Mahimna Stotram (Samskrit & Tamil		-do- -do-
118.	Sri Ramanamavali Malai (Samskrit & Tamil)	Sundararama Dikshitar	-do-
119.	Bhagavadpada Charitam (Samskrit)		H.H. Educational Trust
120.	Jagadguru of Sringeri I (English)		-do-
121.	Jagadguru of Sringeri II (English)		-do-
122.	Bhakti Sudha Tarangini (Samskrit)	The works of Sri Sacchidananda Sivaabhinava Narasimha Bharati	Vani Vilas Press, Srirangam (See separate note also)
123.	Sri Sarada Suprabhadam (Samskrit)		-do-
124.	Gurutraya Ashotottara Stotram		-do-
125.	SriSureswara Adhishtana Jirnoddharana Kumbhabhishekam Malar - English and Samskrit	Several Authors	Vani Vilas Press, Srirangam
126.	Sureswaracharya Jeevitasmaranam (Samskrit)		-do-
127.	Valmiki Hrudayam (Tamil)	Jnanananda Bharati	-do-
128.	The Eternal Law	-do-	-do-
129.	Vishnusahasranama Bhashya Sangraham	-do-	Vani Vilas Press, Srirangam
130.	Hari Bhakti Subhodayam	-do-	-do-
131.	Naishkarmya Siddhi of Sureswaracharya with English Introduction	Introduction by Sri K.V. Subbaratnam	-do- do-
132.	Adi Samkara Kirtana Mala	P.V. Ramiah	-do-

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133.	Soundarya Lahari of Samkara with Commentaries of Lakshmidhara, Kaivalyasrami (Sowbhagyavardhani) of Kameswarasuri (Arunamodini)		-do-
134.	Pancharatna Karika (Commentary on the Upadesa Panchakam) Samskrit	Sadasiva and Sacchidananda Tirtha	-do-
135.	Samkara Kripa-A monthly Tamil Journal-Brings out supplements during Navaratri and other special occasions	Started in 1959 by Akhila Bharata Samkara Seva Samiti	Printing in Sri Vani Vilas Press, Srirangam
136.	Tattvaloka - A journal of Vedanta-English	Sri Abhinava Bidyatirtha R.A. Puram, Madras-28	Educational Trust,
137.	Srimadandharashankara Vijayamu April, 1965-Telugu	Pishupati Subramanya Sastri	Bharati Mudranalaya
138.	Sri Sharada Peethamu February, 1960 - Telugu	Sri R. Krishnaswamy Iyer, Translator: T.V. Rangacharyalu	T. Ramalingeswara Rao, Kranthi Press, 12, Frances Joseph Street, Madras-1. T.N.
139.	Stotra Kadambamu (Andhra Tatparyashita) 1977-Telugu	T. Ramalingeswara Rao	Kranthi Press, Madras-1
140.	Sri Jagadguru Chandrasekhara Bharati Mahaswami Vari to Sambhashanalu-1977-Telugu	R. Krishnaswamy Iyer, Translator: T. Ramalingeswara Rao	Swarajya Printing Institute Koutha Swarajya Vihar, 10, Padma Nagar, Secunderabad. A.P. Sri Bodapati Rajanna
141.	Tapashchakravarthi Sringeri Jagadguru Srimadabhinava Vidyateertha Mahaswamivaru-November, 1977 - Telugu	Kum. Dhanikonda Vijayalakshmi	Kranthi Press, 12, Frances Joseph Street, Madras-1. T.N. Sri Abhinava Vidyateertha, Mahaswamigal Educational Trust
142.	Sringeri Sharada Peetadipatulu-Mahatapaswi-June, 1966 Telugu	Translator: Sripada Renuvu	Ghanti Suryanarayana Mahagni Bhijyada Vijayalakshmi Art Prints Vijayawada-2. A.P.
143.	Brahmavidya (Vykhayana) Simhasanamu - 1968-Telugu	Sri K.R. Venkataraman Translator: T. Ramalingeswara Rao	Kranti Press, Madras-1, Tamil Nadu Akhila Bharata Shankara Seva Samiti

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S.No.	Title	Author	Publisher/Printer
144.	Ganesha Pancharatna Mala-1937-Telugu	Translator: Jandhyala Papaiah Sastry	Rama Printers, Vijayawada-1 Manikonda Kasiviswanathamu
145.	Monthly Journal Sankara Kripa-Telugu	-do-	-do-
146.	Gurungalodane Sambhashanegalu-1965 Kannada	Translator: Sri A.P. Subbiah	Sri. A.P. Subbiah. Puttur, S.K. Adarsha Press, Puttur, S.K.
147.	Upadeshamanjari-1967-Kannada	R. Krishnaswamy Iyer, Translator: H. Lakshminarasimha Sastry	Smt. Lakshminarasu, Vidyasankara Prakasana Mysore-4 M/S. Mayura Enterprises Ramavilas Road, Mysore
148.	Vijayanagar Samrajya-1975-Kannada	Sri L.N. Sastry	V.S.K. Printers, Shankaramath Road, Bangalore-4, Vidyashankara Prakash Mysore-4
149.	Sringeri Gurumahime-1953-Kannada	B. Rama Bhatta	Khode Mudranalaya, 55, Santhosa Pet, Bangalore City.
150.	Sringeri's Rojayogi Srinrisimha Bharati-Kannada	L.N. Sastry	B. Rama Bhatta M/s Mayura Enterprises, Mysore
151.	Kriyashakthi Vidyaranya Tarasu -1974-Kannada		Vidyasankara Prakashana Parimala Press, Mysore-4, Smt. Lakshminarasu. Vidyashankara Prakasana, Mysore-4
152.	Sri Sureswaracharya 1970-Kannada	Kavi Narasimha Sarma	The Sadvaidyashala P. Ltd., Printing Press, Nanjangud
153.	Stutikusmanjalihi (Samskrit) Shankaracharya Virachita-1973		Sri Sarada Mudranalaya, Shankaramath, Bangalore-4
154.	Kannada Bhagavadgita Kusuma Manjari	Srimat Paramahamsa Bhodananda Bharati	Sri Sharada Mudranalaya, Shankaramath, Bangalore-4 Abhinava Astika Prakashana, Bangalore
155.	Sri Gurudeva Sri Vidya-teertha-1977-Kannada	H. Lakshminarasimha Sastry	Vidyashankara Prakashana Mysore-4 Sharada Mudranalaya, Prakashanalaya, Shankaramath, Mysore-4

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S. No	Title	Author	Publisher/ Printer
156.	Mahatapasvi Sri Chandra-sekhara Bharati-1964-Kannada	L.N. Sastry	M/s Sri Power Press, Bangalore-2 Smt. Lakshminarasu, Vidyashankara Prakashana. Mysore-4
157.	Sringagiri Mahatapasvi Sri Chandrasekhara Bharati Mahaswamigala vara Punya Charite-II Part- 1961-Kannada	Gamaki Rama Krishna Sastry	Shankarabharati Power Press, Bangalore-4 Gamaki Ramakrishna Sastry
158.	Sri Rajayogi Sri Nrisimha Bharati-1978-Kannada	L.N. Sastry	M/s Mayura Enterprises Mysore-1
159.	Sri Shankarastotra Muktavali-1976-Kannada	Translator: Vidwan C.N.V. Sastry	Parvathi Power Printers Sringeri, Sri Sringeri Jagadguru Mahasamsthanam Sringeri
160.	Adya Sri Shankaracharya-(Hindi)	Vaidyanatha Agnihotri	
161.	Sri Shamkara Kathamritha (Life of Shamkara)-1972 Kannada	Smt. Ratnamma Sundara Rao	Sri Shamkara Kripa Granthamala, Sri Sharada Mudrana Prakashanalaya (P) Ltd., Mysore-4
162.	Upanishad Sara-1977 Kannada	By a devotee of the Mutt	Sri Shamkara Kripa Granthamala Mysore-4 Sri Sharada Murdrana Prakashanalaya (P) Ltd., Mysore-4
163.	Sringeri Punardharshana-1969-Kannada	Translation of T. Rama-lingeswara Rao's book-Sringeri revisited Translator: Y.N. Ramaswamy	Sri Shamkara Kripa Granthamala, Mysore-4 Sri Sharada Mudrana Prakashanalaya (P) Ltd., Mysore-4
164.	Sabarimala Ayyappa Charithre or Agasthya Geetha-Kannada 1975	Vidwan Balaganapati Bhatta	Sri Shamkara Kripa Granthamala, Mysore-4, Sri Sharada Mudrana Prakashanalaya (P) Ltd., Mysore-4
165.	Sandhyavandhane Thathvartha-Kannada-1972	Yedathore Subbaraya Sarma	Printed by P.R. Hariharan Sri Sharada Mudrana Prakashanalaya (P) Ltd., Mysore-4
166.	Monthly journal Sri Shankara Kripa-Kannada, Tamil, Telegu & Malayalam		

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From A Tour Report

BHARATIYA VIDYA BHAVAN, Bombay became the spiritual abode of the Sringeri Jagadgurus, H.H. Abhinava Vidya Teertha Swaminah and his successor-designate, Shri Bharati Teertha Swaminah for two memorable days April 7 and 8.

From the dawn of the eventful day, April 7, Bhavan was agog with acivity.

Well ahead of the arrival of their Holiness, the facade of the Bhavan was decked with festoons of auspicious mango leaves and marigold blooms.

A multi-tiered brass lamp, burnished to golden brightness, shed soft light from its many wicks while spirals of smoke from agarbathis permeated the atmosphere. Strains of nadaswaram to the accompaniment of tavil added to the atmosphere of festivity.

Their Holiness arrived at 3-30 p.m. and were received with the traditional "Poorna Kumbham" amidst chanting of Veda mantras.

A two-day Vidvat Sadas at which more than 50 scholars from all over India matched their skill in diverse subjects such as Mimamsa, Logic and Grammar, Sharada-Chandramouleeswara Pooja at Bhavan's Gita Mandir Hall, and a public reception to their Holinesses at which the Bhavan did itself the hounour of presenting a Tamra patra to the senior Acharya were the highlights of their stay.

Welcoming their Holinesses, Shri C. Subramaniam, former Union Minister and Chairman of Bhavan's Madras Kendra, said:

On this auspicious day, sanctified by the divine presence of the reigning pontiff of the Sringeri Sarada Peetham and his successor-designate, veritably a confluence of the Ganga and Yamuna, I deem it a great honour and privilege to welcome their Holiness and you all, on behalf on the Bharatiya Vidya Bhavan.

His Holiness represents the venerable order of Jagadgurus immortalised by the great Adi Sankara-charya. We see in his Holiness a splendid example of a combination of philosophic height, moral depth and spiritual vision. The Acharya is a venerable personage both in contemplation and action. He is a cursader of Adi Sankara's message of Vedanta. He carries the message of peace and happiness to humanity. His renunciation is eternal and his activities external. Incessant activity and unceasing meditation on the immanent are mysteriously reconciled in his sacred personlity. Indeed, he combines in himself unitive experience, spiritual freedom and universal empathy. His Holiness is the guardian angel of Sanatana Dharma.

Hinduism is not a static religion but a dynamic one, full of vitality and growth. It is rather a way of life towards the attainment of God through obser-vance of Dharma. It synthesizes spirituality and science. Hinduism is known for its catholicity of outlook, so eloquently expounded in the **Gita** by the Lord when He says "However men approach me even so do I accept them, for, whatever path they may choose is Mine, Oh Partha."

When a European gentlemen approached, Sri Chandrasekhara Bharati Swami, the venerable guru of our present Acharya, seeking spiritual guidence and formal admittance to the Hindu fold, His Holiness explained to him that Sanatana Dhrama, the Law Eternal, did not begin at any particular point of time. It was not propounded by any particular founder and did not recognise any territorial boundary. There-fore all beings born and to be born belonged to this Dharma. The Sanatana Dharma envisaged Samanya Dharma, ordinary law, and Visesha Dharma, special law. Samanya Dharma guided all mankind. Therefore, the question of conversion to Hinduism did not arise at all.

How great and right was the exposition of His Holiness is exemplified by the universal fact that conflicts among the followers of different religious are really not conflicts between religion and religion but only conflicts between ethical and spiritual values on the one hand and materialistic and hedonistic values on the other.

To fit the right man for the right job is one of the great problems from time immemorial. As visualised by the ancient thinkers aimed at an ideal scheme of individual and social life. According to the **Mahabharata** truth charity, fortitude, good conduct, gentleness, austerity and compassion make one a Brahmin. So caste represented character of the individual. The ancient pattern of Varnashrama Dharma was a great ideal. Its modern form with the degenerate caste system, is a negation of its essence. Unfortunately, this is a hideous reality that is hampering the path of our progress.

Saints and sages have always held that service to humanity and all other living beings is service to

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God. In the present national context, this message which your Holiness is spreading is of great value for national regeneration. Saints and sages like your Holiness are like illuminating light amidst encircling darknesses.

Your Holiness, on behalf of the vast family of the Bhavan, I welcome you very reverentially and tender our respects to you and pray for your continued blessings for the Bhavan so that it grows from strength to strength. **(Cheers)**

Offering his felicitation. Parsi High Priest Dasturji Dr. Navroz Minocherhomji, began with a Zoroastrain prayer in his resonant voice and said:

We have met together here today to felicitate the worthiest representative of Santana Dharma. In the course of my tribute, I shall try to outline the eternal values in Zoroastrianism which are parallel with vedism and vedantism.

Sanatana Dharma is not a static Dharma but the stabilising factor of Aryan life. By Aryan I do not mean what Hitler meant but the noble life of noble people. It is the sum total of their values in life which form the Aryan culturte or the Indian Culture.

We agree with that philosopher and sociologist who said that "religion forms the supreme synthesis of the norms and values of life." Their Holiness are the embodiment of these values.

Religion is the way of good life. Religion is not for discussion but for daily living, as we are also made to understand in our scriptures. Religion makes for a richer, a fuller life. This is again exemplied by their Holinesses. A richer, fuller life flows from the vision of the radiant light that is in each man in the form of the Atman, and it is natural that the Upanishads proclaim the Atman-Brahma identity. The final goal of life is the disappearance of the gulf between the Atman and the Brahman.

Unfortunately, in this amoral, technological world, we are unmindful of the values of which the Aryan Dharma is the repository. Zarathushtra had warned in his time that never for a second time shall the 'apaguru' twist the pattern life, the pattern of values and poison the stream of life. Fortunately for us from time to time, the good guru comes and points to us the path. I shall never forget the definition of a guru given by Dr. Zakir Husain at an educational conference in 1952. "The teacher is the transmitter of higher values to children," he said, describing children as "Personalities in the bud." If we can rem ember these two definations, I think our life would be on a higher pedestal.

The Jagadguru is an exponent of the Vedic wisdom. In the Zoroastrian religion we have been asked to fulfil three conditions—attain the wisdom of the mantras, retain its excellence and be a very fine exponent of the doctrines of religion. These are the three functions of the guru, and their Holinesses are fulfilling these conditions perfectly.

The guru is again called in the Aryan Dharma as **Samitpati.** In the Zoroastrain literature, the guru is called **Amitpati.** It is derived from the root 'id' to ignite, to ignite the spark in the mind of the disciple. That is the function of the guru, and we see how in olden times the disciple used to take samit (dried twigs) to the Guru, with the prayer, "oh dear master, ignite these with thy spark so that we may make headway in our lives."

His Holiness has been noted for serving the Daridra Narayana. We believe that religion is lived on the double axis, the axis of the worship of God and the fellowship of man. The Zoroastrain scripture says, "Fortunate is that soul who rescues people caught in the whirlpool of distress." The same thing we find in the mission of Sri Ramakrishna and Swami Vivekananda.

It is really saddening to note the modern drift of life. We are suffering from various ills including politics without ethics. In India we believe that nothing that is ethically wrong can be politically right. If we cherish and abide by the values upheld by their Holinesses, India will become a shining beacon to the rest of the world.

As a representative of the Zoroastrians, I offer our heartful felicitations to the Jagadgurus. **(cheers).**

The next to offer felicitations was Shri Moinuddin Harris, Chairman of Anjuman-i-Islam and a Trustee of the Bombay Gandhi Smarak Nidhi.

I CONSIDER it a great privilege to associate myself with this felicitation programme. When my friend and colleague Shri Ramakrishnan asked me to be here, I welcomed the invitation for two reasons. First, I thought I would be participating in an activity of the Bhavan which I have always considered a privilege and a rare occasion. Secondly, I thought I shall be following in the footsteps of my guru Dr. Zakir Husain. When he became the President, Dr. Zakir Husain, in his very first speech, said that the whole of India was his family. The next thing he did was to call on religious leaders of different faiths including his own and I remember he went to one of the Sankaracharyas to pay his respects. I also remember that some eyebrows were raised about a Muslim going to pay his respects to the Sankaracharya. But Dr. Zakir Husain under whom I had the privilege of being a humble student for several years at the Jamia, which he built so laboriously, had his answer. He told me as a friend who enquired about it that he was following the true Islamic teachings. What was that teaching? A Muslim is required to believe in the divinity of God and along with it also to believe that, from time to time, messengers of God come to lead humanity to the right path. The Koran says that there is no community without a teacher, no hamlet without a teacher. These messengers who come from time to time, deliver the same message of the divinity of God and brother-hood of man.

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It is for this reason that Dr. Zakir Husain considered it a privilege and a duty to call on different religious leaders to pay his respects.

Friends, ours happens to be a multi-lingual, multi-racial and multi-religious country. This is something unique, we are told on occasions. But there are other countries which also have followers of different faiths among them. But ours is a country with a distinct position because millions of people who, according to our ideas, belong to different religions have been living together for centuries. This is something that has made this country great.

The Vice-Chairman of Bhavan's Cochin Kendra and Chairman of the khadi and village Industries Commission, Shri A.M. Thomas, was the next speaker to felicitate the Acharyas.

I HAVE particular pleasure and pride in standing before you to felicitate His Holiness Jagadguru Mahasannidhanam and His Holiness Sannidhanam. Although I am a layman, there is some appropriateness in my being asked to offer my respectful felicitations to their Holinesses as I come from the territory of the greate master Adi Sankara; I hail from Kaladi, India's Bethlehem **(Cheers).** I ought to have formed a humble member of His Holinesses' entourage, if I may say so.

Adi Sankara has been the founder of modern Hinduism. There is no doubt about it. It was Adi Sankara who gave an all-India character to Hinduism the premier one. When Sringeri it is well known that he founded claims apostolic succession, I the first Math at Sringeri and can very well understand that because I believe in the faith of it apostolic succession, in royal priesthood.

So when I speak here. I consider His Holiness the Mahasannidhanam as the Apostle of Sri Sankara, his successor and the head of the royal priesthood. **(Cheers)** In fact, Adi Sankara, in his conception of entire India, founded a Math in Sringeri, the first and the foremost; one in Dwaraka in Saurashtra; one in the North in Badri, and one in the East in Puri. It shows the uinity that he envisaged as far as this country is concerned.

While I do not think it is necessary for me to detail any thing about Adi Sankara's philosophy, I would like to emphasise on this occasion that Adi Sankara knew that it would not be possible for the common man to grasp the Advaita philosophy. Therefore, when the city of Bombay has been honoured and blessed by their Holinesses, it is up to us to think of the significance of their visit and of the philosophy they expound. It has been mentioned that the best form of worship is service to humanity. Swami Vivekananda has said that God sleeps in the rock, He wakes up in plants but He speaks only through man is the highest form of worship.

Why was Sringeri chosen by Adi Sankara for establishing his first and foremost Matha? There, it is said he saw a snake protecting a frog: a snake and a frog existing together, forgetting their enmity. Similarly, in Adi Sankara,s philosophy there is no place for conflict. He came to resolve all and to stress the fundamental unity. Adi Sankara lived only for 32 years. What he did for India in the course of that short period, no other person has been able to do. He travelled four times all over India when there were no means of modern transport. We cannot even envisage how he did all that! Adi Sankara has defined God as love, God as truth and that realisation of God is one's own self in the supreme goal of life.

I am not a pandit to interpret to you the Advaita Philosopry but I would say this much that though Adi Sankara was a votary of knowledge, and of Advaita philosophy, he also realised that as far as the common man is concerned, his emotional satisfaction had also to be ensured. He was against all narrow sectarianism as it engendered group rivalries.

If we keep in mind Adi Sankara's breadth of vision and his appeal to our head and heart, I think it would be the best way of paying a fitting tribute to their Holinesses.

Shri Justice Tekchand, Chairman of Bhavan's Chandigarh Kendra, then offered his felicitations.

I AM filled with great joy while offering my felicitations to their Holinesses.

Adi Sankara came to revive Hinduism. Though he lived only for a few years his life was eventful. He with his vision of national unity, established four Maths — Badrinath in the North, Puri in the East, Sringeri in the South and Dwaraka in the West — symbolising the oneness of Indian culture and civilization.

A worthy successor of Adi Sankara, Your Holiness has taken upon yourself the mission of propagating dharma. Proper performance of one's duty is what dharma is. Today every one seems to be bothered about his rights only and not his duties, little realising that rights would follow one's duty, as a matter of course.

Elevating man to the level of God is the ideal envisioned by the ancients. Today the state of the world is such that even though we are not in a position to raise man to the level of god, let us at least remain human and not degenerate to the level

of wolves. We seek the guidance of your Holinesses in the proper ordering of our lives.

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Dark clouds of Adharma are spreading a pall of gloom in our country. Nay, this is a global phenomenon. It is our sincere hope that the benign presence of Your Holinesses will help chase away these murky clouds. You are the upholder of dharma which can never fail **(cheers)**

MM Prof. J.H. Dave, Honorary Director of the Bhavan, who read the Sanskrit citation inscribed in the Tamrapatra presented to His Holiness made the following prefatory remarks.

ADI SANKARACHARYA very successfully revived Hinduism and brought it a new and fresh philosophical spirit by which he could reconcile the various differences both philosophically and practically. His system satisfied the the requirements of all people. He established Kevala Advaita and propounded the Brahmavada of the Upanishads. Eventhough he relied on the Sruti he also satisfied the seekers of truth by pure reason. He established maths in all directions of India. The great math of Sringeri had on its Peetha as pontiffs an uninterrupted succession of learned Swamis like Sureshwaracharya and Vidyaranya. The Brahmanleena guru of the present pontiff has written a Sanskrit commentary on "Vivekachudamani," and its English rendering has been published by the Bharatiya Vidya Bhavan. The present pontiff, His Holiness Jagadguru Abhinava Teertha, is the 35th pontiff in this line. Both His Holiness and his successor Sankaracharya are highly enlightened are erudite scholars in all Shastras and Darshanas. My pranams to them.

Dr. V. Subramanian, Finance Minister of the Government of Maharashtra who read the English version of the citation made the following introductory observations.

I CONSIDER it as a very privileged moment for me to have been asked to participate in this most noble and elevating function. The city of Bombay has been the beneficiary of the magnificant blessings of their revered Holinesses; in the past it has been beneficiary of the blessings of the Sankaracharya of Kamakoti Peetham.

His Holiness
Jagadguru Sri Abhinava Vidyateertha Swaminah
Sankaracharya of Sringeri Sarada Peetham

In the name of the Sanatana Dharma, the eternal and ageless Way of Life, envisioned by the Seers of India in their transcendental wisdom—

In the name of the paramounnt values of Bharatiya Vidya, the three-fold aspects of which are *Satyam, Shivam* and *Sundaram,* expressed through *Sharaddha, Samyama* and *Samarpana.*

We heartily *welcome* you as a dynamic exemplar of India's age-old yet ever new spiritual wisdom and as an authentic exponent of Bharatiya Vidya;

We *hail* you as the worthy disciple that peerless Jeevanmuktha, Sri Chandrasekhara Bharati Swaminah, who trained you for 24 long years prior to your formal ascension as the Dakshinamnaya Peethadhipati in 1954, just as you chose in 1974 your successor in Sri Bharati Teertha Swaminah—who is with us today—and are training him since then;

We *adore* you as the preserver, protector and propagator of Dharma in its manifold and all-comprehensive aspects, in the tradition of Paramaguru Adi Sankaracharya by ministering to the spiritual needs of all who seek your guidance irrespective of caste, creed of region whereby comes your title "Jagadguru";

We *venerate* as one of the most illustrious and authentic representatives of the world's oldest Spiritual Order —Sannyasa Parampara—dating back to the Vedic times, and as the 35th Pontiff of the Sringeri Sarada Peetha with its unbroken Acharya Parampara dating back to more than a 1000 years beginning with Sri Sureshwaracharya, the foremost disciple of Adi Sankara Bhagavadpada;

We, the members of the Bhavan's far-flung family, are pledged to recapture the fundamental values of India's culture in a form suited to the changing conditions, cutting across political, religious and socio-economic barriers. In a world threatening to fall to pieces under the impact of an amoral technological explosion, we prayerfully seek your blessings for carrying forward the mission of India in an attitude of *Iswara Pranidhana.*

PRESIDENT
BHARATIYA VIDYA BHAVAN
BOMBAY

Thrusday. April 8, 1982,
Saka Era: 1904, Charitra Shukla Poornima

As the spiritual descendant of the founder of modern Hindusim, as Shri Thomas has said, His Holiness the Mahasannidhanam has been going from place to place preaching the gospel of peace and enlightenment, as indeed Adi Sankara did several centuries ago.

In an age of darkeness Sankara 'brought light. In an ago of misery, Sankara brought harmony. In an age of strife, Sankara brought peace and unity. And the spiritual descendants of Adi Sankara are doing just the same thing. In the Bhagavad Gita we say that the Lord manifests himself now and then in order to cleanse the world of adharma and restore amity and peace.

Great men who are the imagesk of the Almighty take their birth to render the supreme duty which the Almighty owes to his children. I do not think we can ever be more fortunate than be the recipints of their blessings. All of us mean well. But all of us are not in a position to do what we mean. All of us mean to avoid conflict but we are not in a position to avoid it. It is said: Jaanaami Dharma na chamey pravritti. "I know what is righteousness, but I have no inclination towards it."

It is the function of the spiritual descendant and these images of the Almighty to see that on the one hand men are given the inclination towards righteousness and men are helped and encouraged and fortified in order to prevent unrighteousness. I will now read of the Citation in English.

Shri Dharamsey M. Khatau, Bhavan's President, before presenting the Tamrapatra to His Holiness, said;

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Today is a very historic and auspicious day for the Bharatiya Vidya Bhavan. The greatest asset of the Bhavan is the grace of God, the blessings of the godly and the goodwill of everybody.

Their Holiness are mortal monarches, they are the respositories of the highest values handed down to us our Rishis. I tender Bhavan's homage to these holy saints. We, in the Bhavan always look upon them as Margadarshies. It is our great good fortune that the Jagadguru has taken an abiding interest in the Bhavan for the past so many years.

According to our age-old tradition the sacred is given precedence over the secular. Therefore, we consider this visit of the Jagadguru of Sringeri and his successor-designate as the most significant landmark in the onward march of the Bhavan.

The Bhavan is a comprehensive movement pledged to promote the values of Sanatana Dharma. As a humble token of our affection and reverence I have great pleasure in presenting on behalf of the Bhavan's far flung family this Tamrapatra unto His Holiness. The edition in Sanskrit read out by Prof. Dave and in english read out by Dr. Subramanian are inscribed on either side of it. I request their Holinesses to give us their blessings.

A midst prolonged cheers His Holiness symbolically accepted the Tamrapatra by touching it.

Then it was the turn of Shri S. Ramakrishnan, Bhavan's Executive Secretary, to request His Holiness to release the book, "Our Duty." He said:

THERE are very few people, it must be confessed who live religion. This regrettable fact has been tellingly expressed by the 18th century English clergyman C.C. Colton: "Man will wrangle for religion, write for it, fight for it, die for it, but alas do anything but **live** for it."

Fortunately, there are a few exceptions to this. Today, we have the privilege of requesting the Sringeri Jagadguru to formally release the book of the sayings of one such exceptional person – Jagadguru Shri Chandrasekhara Bharati Swamiji of Sringeri who shuffled of his mortal coils in 1954 in the sacred waters of Tunga. Jagadguru Shri Chandrasekhara Bharati was a Jeevanmukta. He became a legend in his own life time. He was Guru of the Jagadguru who has sanctified the Bharatiya Vidya Bhavan with his sacred presence today. As Prof. Dave mentioned, the Bhavan has had the privilege of publishing two works of Jagadguru Shri Chandrasekhara Bharati Swamiji. One is the English translation of his peerless commentary in Sanskrit on Adi Sankara Bhagavatpada's celebrated work, "Vivekachudamani." The present pontiff Sri Abhinava Vidyateertha Swaminah, graciously permitted the Bhavan to publish the English version which was done with great Sraddha the late Prof. P. Sankaranarayanan, a distinguished professor of philosophy and a very dedicated staff member of the Bhavan for several years. The book is now in its second edition and is in constant demand in India and abroad.

The book which we are now requesting His Holiness to release today is entitled "Our Duty." It contains select talks of Sri Chandrsekhara Bharati Swamiji, as recorded by Sri R. Krishnaswami Aiyar who later became a Sannyasin under the name Jnanananda Bharati.

This book is small in size but contents-wise it is truly a precious book. The first edition was brought out by the Bhavan in 1964 under our one-rupee series. Unfortunately on account of the runaway inflation which has reduced the value of the rupee to two paise, the same book priced Re.1 in 1964 has to be priced today at Rs.9/-. Thanks to the Sarada Seva Samiti which came forward to share the financial burden, the Bhavan has been able today to bribng out the second edition and ofer it at Rs.5/- The short sermons in the book are illuminating. I would particularly refer to the chapter on 'Fate and Freewell' which explains in unmistakable terms, contrary to the popular belief, that we, the people of India, are certainly **not** fatalists. In fact, the Jagadguru establishes that free will alone exists according to Indian philosophy, and that fate is merly the past tense of free will.

"Our Duty" also corrborates the lesson contained in the Yaksha Prasna of the **Mahabharata** that happiness is the outcome of duties well discharged. The Jagadguru was a rationalist to the core and a logician of extraordinary perception. The book gives us glimpses of the logic of His Holiness whose method of teachings was by means of Socratic dialogue. And fortunately for us, just as Socrates had his Plato His Holiness had his Plato in Sri R. Aiyar of revered memory.

The aim of the Bharatiya Vidya Bhavan Book University is to publish a series of books, which would serve the purpose of providing higher education. The Bhavan's books are devoted to life, literature, and culture. They are meant to foster the values of Sanatana Dharma, to preserve the age-old and ever Young heritage of India. We have so far published over 850 titles, and the sales exceed nine million copies. Despite the massive invasion of shoddy literature, that Bhavan's books have such wider readership is an affirmation that the soul of India is still sound.

Knowledge is power. May Knowledge confer on us immortality. "Amritam Tu Vidya." says a celebrated aphorism. Incidentally. "Amritam Tu Vidya," is Bhanvan's motto. Indeed, the role of knowledge is to remove ignorance and thereby fear. All quarels arise from ignorance. For example, Krishna is known as Gopala and Siva as Pasupati. I need not tell this learned audience that the meaning of 'Go' and Pasu is the same. Shri Ramakrishna-Paramahamsa, the saint of Dakshineshwar, once explained that it is only Siva's demons and Rama's monkeys who fight

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against one another, meaning thereby that it is only ignorant and the foolish that quarrel in the name of religion and denominations.

Centuries ago when ignorance threatened to engulf our Punya Bhoomi, Adi Sankara came as a beacon light. The sparks from that very light are with us today in the persons of Jagadguru Sri Abhinava Vidya Teertha Swaminah and his successor-designate Bharati Teertha Swaminah. They are the 35th and 36th pontiffs of Sringeri Peetha established by Adi Sankara. Permit me to quote what Margaret Noble, sister Nivedita, said of the great Adi Sankara: "We contemplate with wonder and delight the devotion of Francies Assisi, the intellect of Abelard, the Martin Luther and the political efficiency of Ignatius Loyola but who could imagine these united in one single person! That was the great Adi Sankara."

I now prayerfully request the Jagaddguru to formally release the book and to present sambhavanas to the scholars and Vaidikas from all over the country who took part in the two-day Vidvat Sadas held by the Bhavan, and also bless us with his words of benediction.

His Holiness then honoured the Sanskrit Pandits and Scholars with shawls and Sambhavanas.

Then followed the eagerly-awaited 'anugraha-bhashan' of His Holiness which was delivered in chaste Hindi.

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From the Tour Album

Shri Mohanlal Sukhadia and Justice Venkatramiah with the Jagadguru during Navratri.

Sanskrit Scholar Mandan Mishra offering his Pranams to the Jagadguru

Sarvajanik Pustakalaya Book Centre, Sringeri

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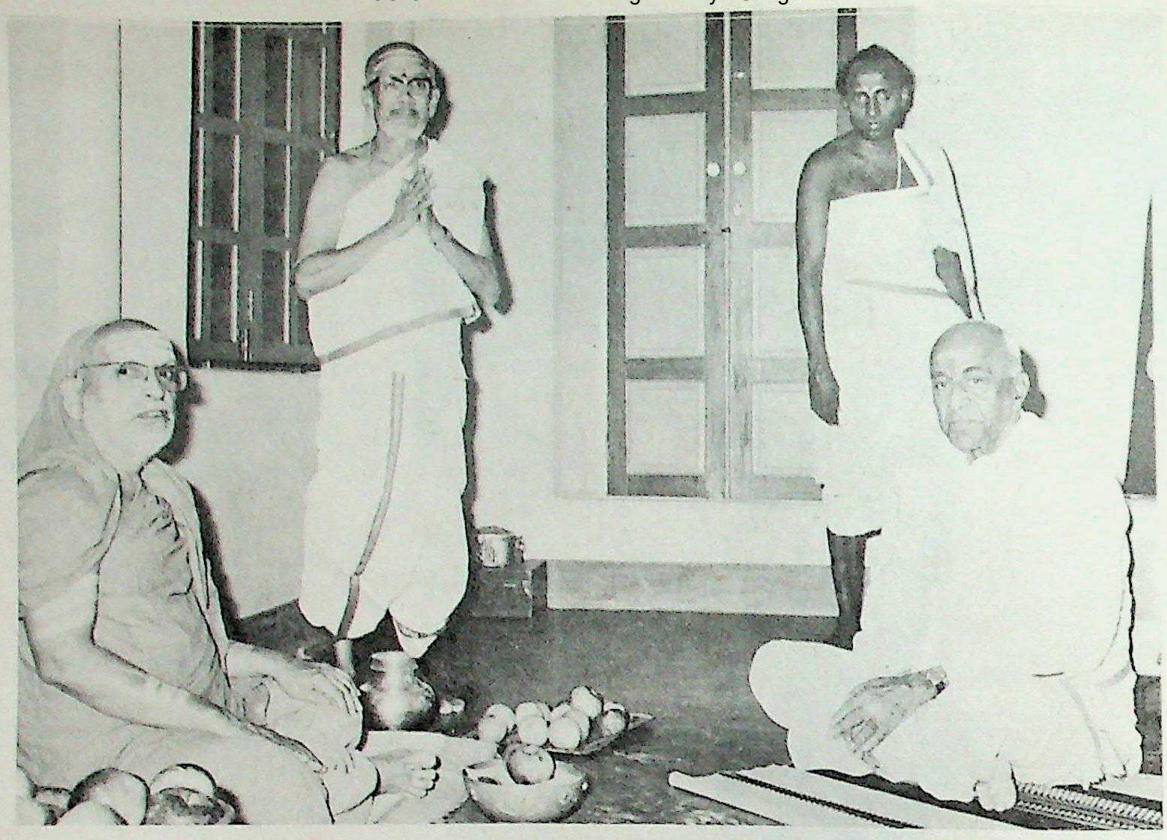

Raja of Chettinad and Dharmatma Vaidya Subramanya Iyer with Jagadguru.

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Brahmanand Reddy offering his Pranams to the Jagadguru.

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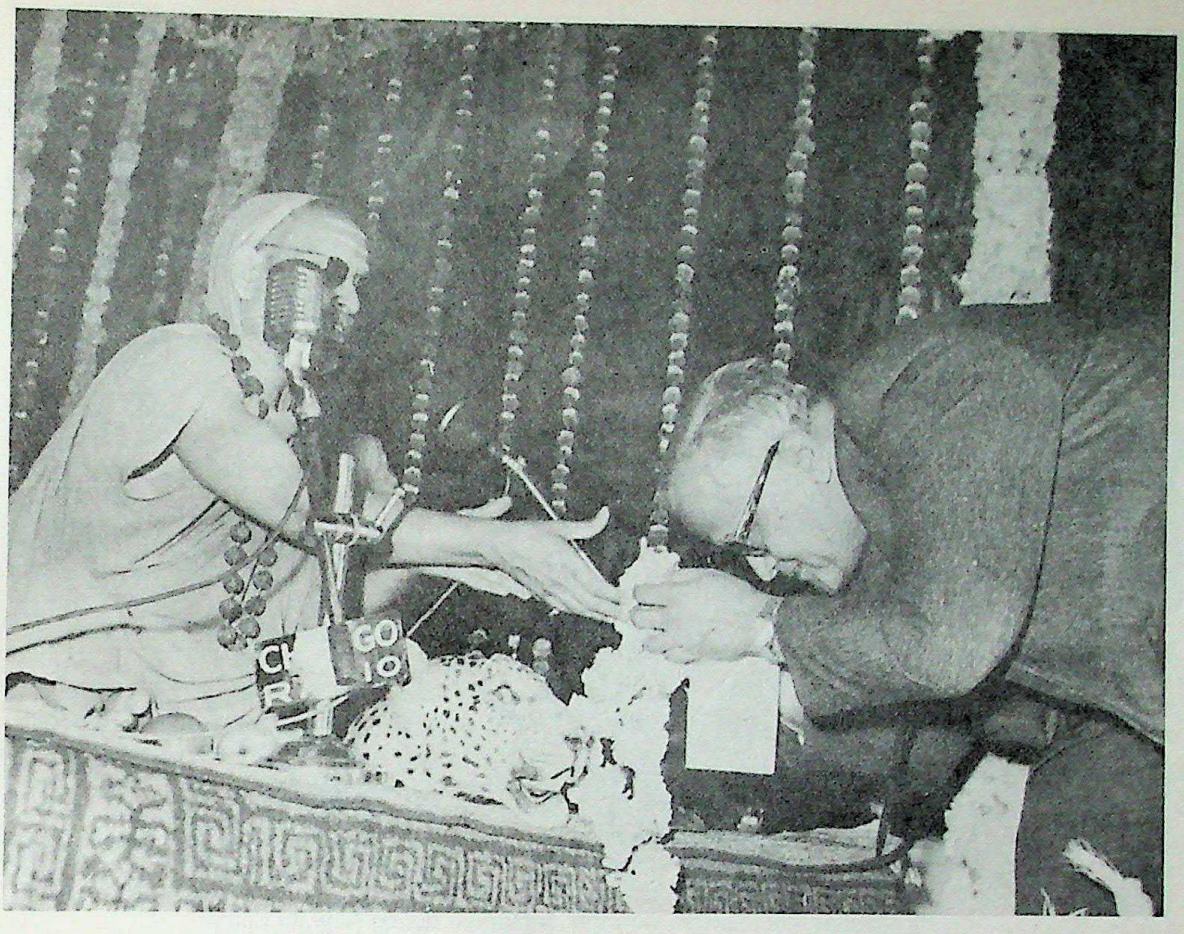

A.N. Jha ICS (Retd.) offering his Pranams to the Jagadguru.

Gopal Swarup Pithak in conversation with the Jagadguru.

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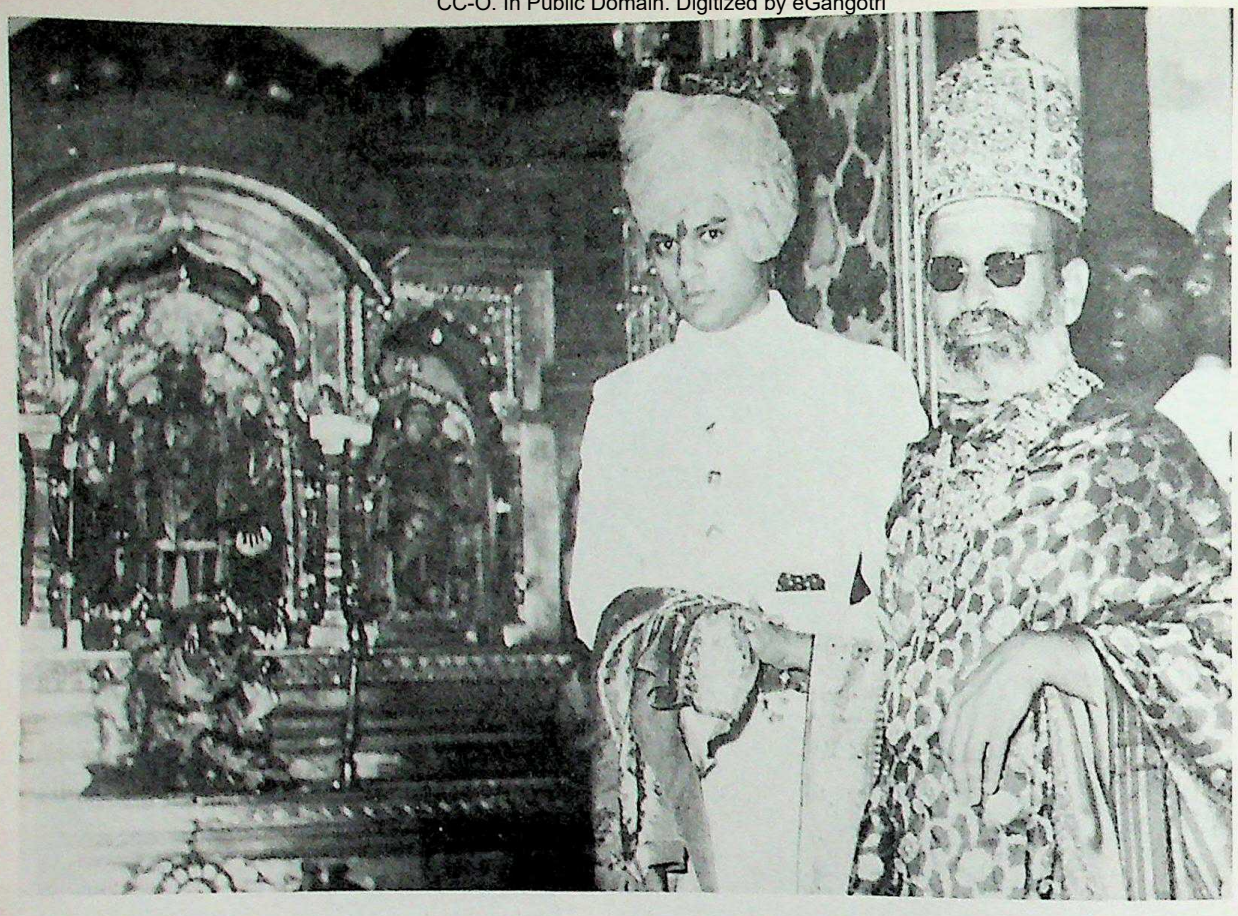

Yuvraj Madhav Rao Scindia with the Jagadguru during Navratri durbar.

King of Nepal having an audience with the Jagadguru – Nepal.

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Shri Chenna Reddy paying respects to the Jagadguru.

Raja of Sandur with his family receiving blessings from the Jagadguru.

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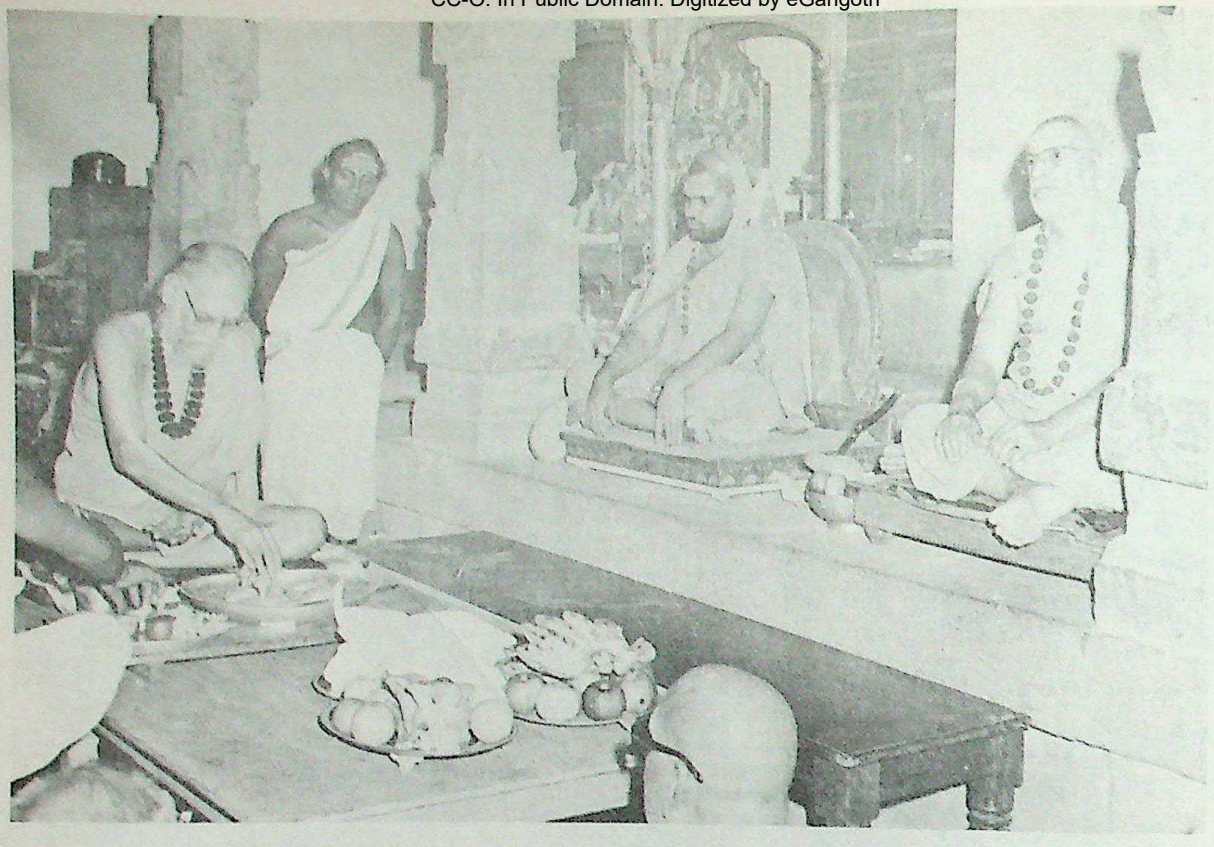

Swamiji of Kovilur Mutt performing Pada Puja.

Shashikala Kakodkar receiving Phala-Mantrakshite from the Jagadguru.

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A mystic yogi offering Pranams to the Jagadguru.

Dharma Vira ICS (Retd) receiving blessings from the Jagadguru.

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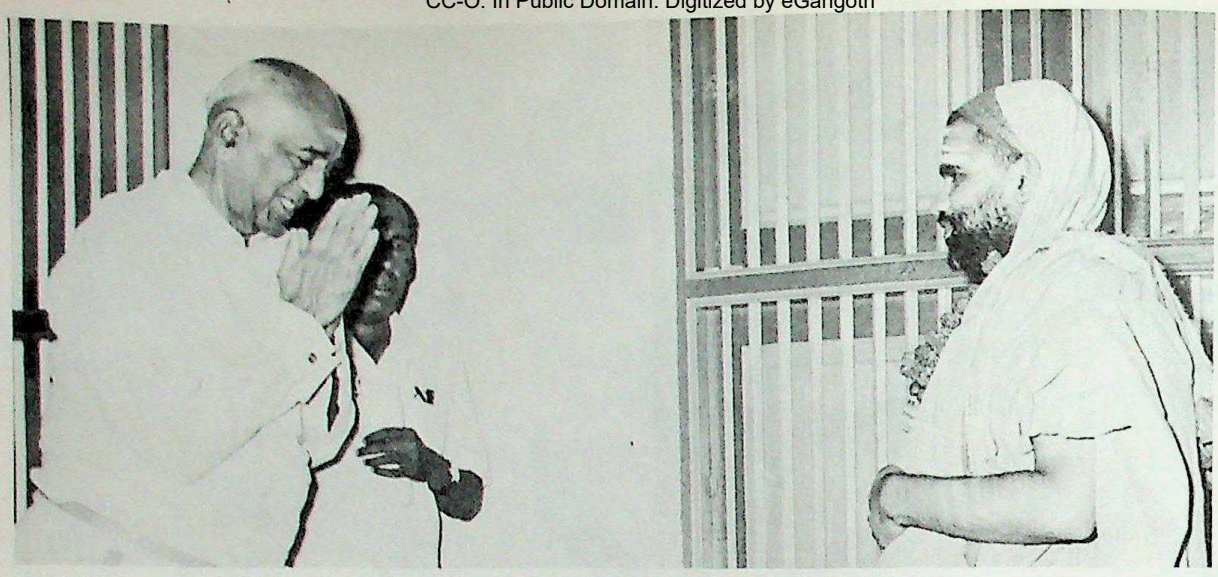
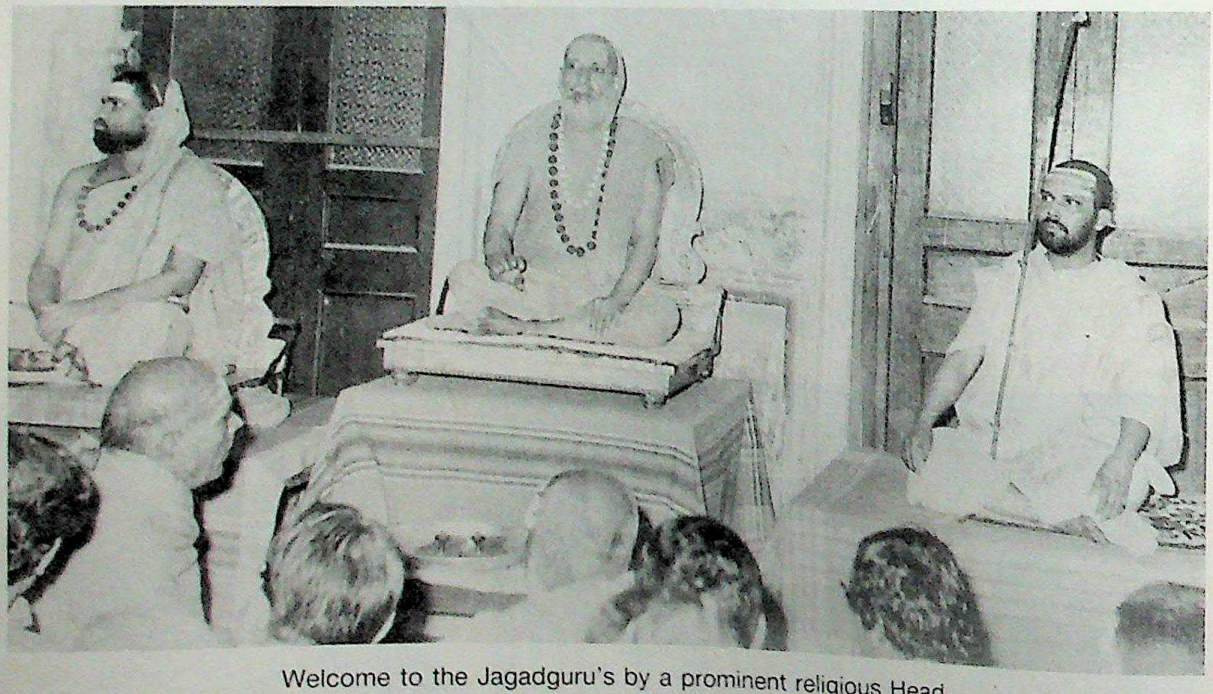
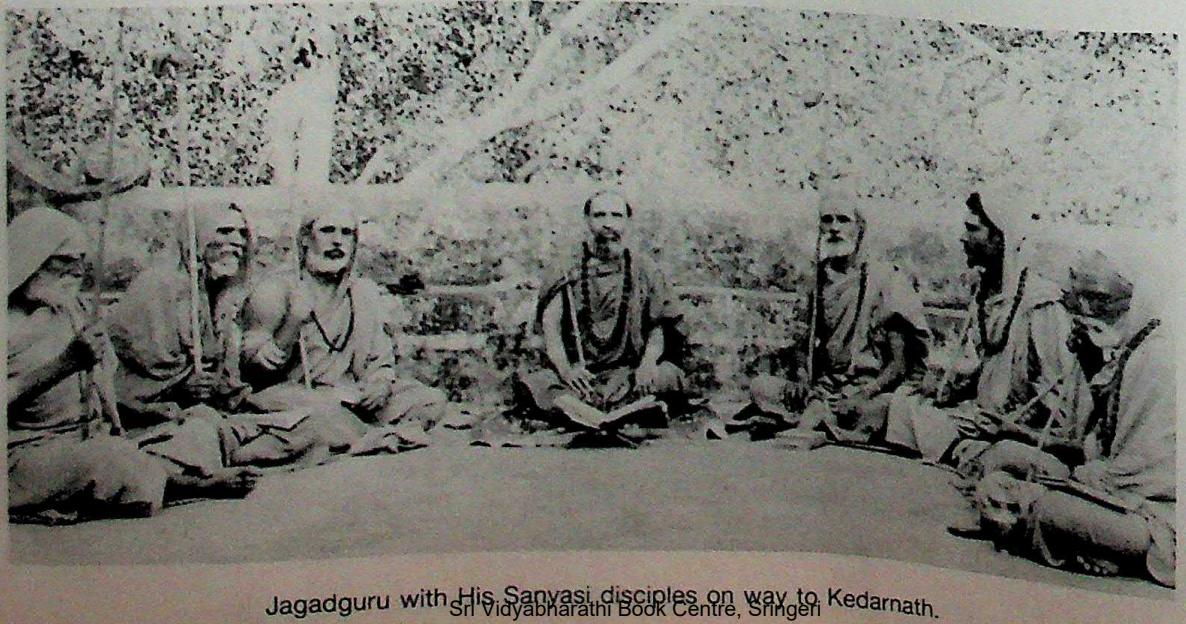


Raja of Chettinad with Sri Sri Sannidhanam.



Welcome to the Jagadguru's by a prominent religious Head.



Jagadguru with His Sanyasi disciples on way to Kedarnath.

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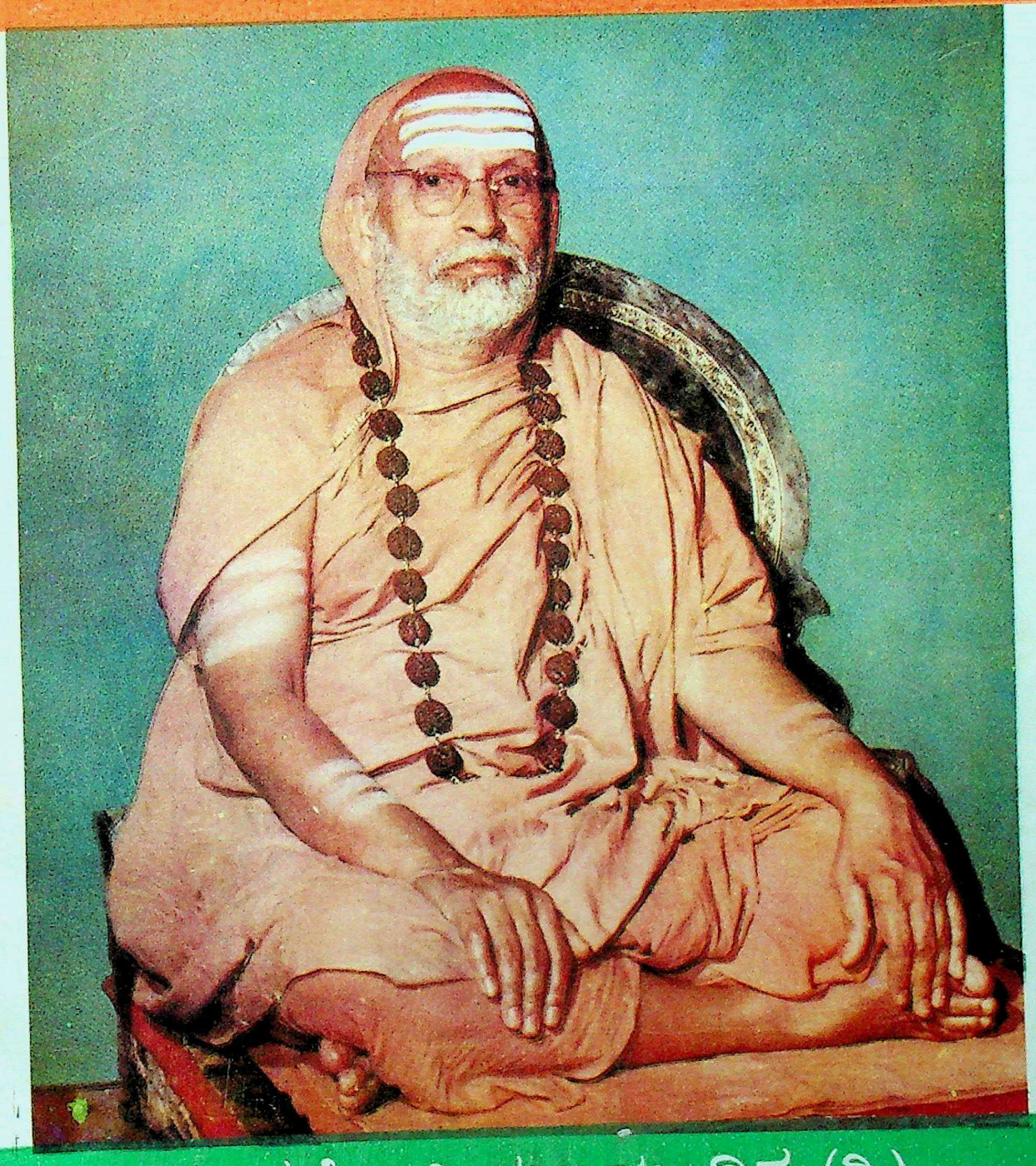

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